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ABSTRACT

This publication is comprised of 43 papers on the topic of promoting lifelong learning. The papers in Part 1, Overcoming False Dichotomies, are "Lifelong Learning in the North, Education for All in the South" (Torres); "Practice of Lifelong Learning in Indigenous Africa" (Omolewa); "Gender and Information Societies" (Youngs); and "Lifelong Learning for a Modern Learning Society" (Somtrakool). Part 2, Scanning Developments in the Regions, consists of these papers: "Challenges of Lifelong Learning in Africa" (Tapsoba); "Promoting Community-Based Learning Centers in Asia-Pacific" (Oyasu); "European Union (EU) Memorandum on Lifelong Learning" (Smith); "Hungarian Response to the EU Memorandum on Lifelong Learning" (Istvan); "Regional Framework for Action for Adult and Youth Education in Latin America and the Caribbean (2001-10)" (Jauregui de Gainza); and "Lifelong Learning" (Essefi). Part 3, Promoting Democratization, contains these papers: "Learning in a Global Society" (Alexander); "Citizenship and Democracy in Socrates' and Grundtvig's Europe" (Ronai); "Education for Non-Discrimination" (Millan); "Lifelong Learning and Work in Developing Countries" (Pieck); "Globalization, Lifelong Learning, and Response of the Universities" (Peng); and "Combining the World of Work with the World of Education" (Romijn). The papers in Part 5, Making Lifelong Learning Work for Women, are "Gender Equality in Basic Education" (Messina); "Women as Lifelong Learners" (Benaicha); and "Lifelong Learning for Elimination of Violence Against Women" (Kuninobu). The papers in Part 6, Learning Across Generations, are "Achieving Youth Empowerment Through Peer Education" (Wissa); and "Role

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of Intergenerational Programs in Promoting Lifelong Learning for All Ages" (Ohsako). The papers in Part 7, Learning Across Cultures, are "Cultural Contexts of Learning: East Meets West" (Yang); "Building Community Through Study Circles" (Oliver); "Culturally-Based Adult Education" (Smith); and "Perspective of Lifelong Learning in South Asia" (Bordia). In Part 8, Laying Foundations and Sustaining Achievements Through Literacy and Nonformal Education, are "Literacy Linked Women Development Programs" (Usha); "Lifelong Learning Policy and Practices in the Laos People's Democratic Republic" (Mithong Souvanvixay); "Distance Learning and Adult Education" (Wilson, White); "Role of Partnerships in the Promotion of Lifelong Learning" (Lin); and "Toward the Eradication of Illiteracy Among Youth and Adults in China" (Guodong). Part 9, Creating Environments Conducive to Lifelong Learning, has these papers: "Learning Cities/Region in the Framework of Lifelong Learning" (Doukas); "Adult Education and Lifelong Learning in Sweden" (Salin); "Promoting Lifelong Learning in Beijing for a Learning Society" (Shuping); and "Reorienting Teachers as Lifelong Learners" (Tiedao). (YLB)

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Carolyn Medel-Anonuevo, Editor

UNESCO

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PART 1

Overcoming False Dichotomies

Lifelong Learning in the North, Education for All in the South

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Rosa Maria Torres

At the juncture of the 20th and 21st century we may be witnessing a widening rather than a lessening of the gap between North and South in terms of education and learning. Different and even divergent education and learning paradigms are being considered and proposed for the North and for the South by the international development community.

In the context of globalization and the emergent "knowledge society," *lifelong learning* has been revitalized and is being adopted in the North as a key political, societal and educational organizing principle for the 21st century. At the same time, *basic education*—narrowly understood—is being applied as the equivalent organizing principle for the South. And while these two paradigms or international trends may and should converge, they are not merging at this point. On the contrary, the difference in the application of these principles responds to the conventional deficit rationality that has accompanied North perceptions, relationships and aid vis-a-vis "developing countries." Such rationality often ignores or denies the contradictory nature of these countries where high illiteracy rates and low school achievement may coexist with complex

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Rosa Maria Torres, Instituto Fronesis, Argentina.

and quality education and training systems, research and intellectual production, and scientific and technological developments.

Taking the European Union (EU) Memorandum on Lifelong Learning as a reference point, lifelong learning for all in the North means basically promoting active citizenship and the necessary knowledge, skills, values, attitudes toward employment and work.

At the same time, in the so-called South, livelihood becomes the issue—not active citizenship nor critical thinking, nor building capacities for development. It is simply dealing with livelihood. The focus on the poor and on basic education are put together with this focus on livelihood.

Even if the words may sound the same, lifelong learning in the North and in the South, in practice, means different things.

In the North, in the industrialized central countries, there is a larger coverage for formal education. Early childhood education and adult education are covered for the average citizen with formal education. Non-formal education is a need and a practice in its own right. Youth and adults in developed countries have access to various forms of non-formal education and within this lifelong learning paradigm, the sources of non-formal education becomes larger and more diversified. Informal learning is also becoming part of organized learning. In the North, citizens have plenty of opportunities to proceed in the lifelong learning mode.

The same words mean different things in the South. To begin with, in many developing countries, the coverage of formal education is reduced and there are countries where even completion of primary education is still a big challenge. Let alone, secondary and higher education. This reality has become more pronounced in the 1990s after the Jomtien World Conference on Education for All. Jomtien advocated an "expanded vision" of basic education. Such expanded vision comprised children, youth and adults, school and out of school education, and a broad understanding of the concept of basic learning needs. Jomtien's vision, however, was not translated into practice over the 1990s in the aid-assisted countries in the South. Jomtien international partners themselves, as well as other international agencies, did not embody such broad understanding. Instead, educational recommendations and policies for "developing countries" applied a restricted notion of basic education and basic learning needs, and even access to primary school.

Given the strong emphasis on basic education or primary education, the technical advice given by development agencies and international agencies, particularly the World Bank is for governments in developing countries not to invest on higher education and on secondary education until primary education is well covered. Non-formal education in developing countries is still a second-hand, compensatory, remedial kind of education. Basically, people think of it in terms of education for the poor. We still struggle to see this as a legitimate quality education that is also for all, a right for all. Informal learning remains of course, a huge space that nobody covers. We continue to learn basically through informal learning and this is a major area that needs to be enhanced within the lifelong learning paradigm.

It should be recognized that both "education for all" and "lifelong learning for all" should be for all, that is, for the entire world population. Otherwise, the huge gap between the North and the South would continue to expand, despite rhetoric to the contrary. It is also important to point out that livelihood and citizenship is something that belongs to all of us, to people around the world. Livelihood is not only something that is a struggle for the South. This is also a struggle for the North. It is the struggle of any human being. Citizenship, the right to be a full citizen in every country is also a right of every human being.

Let me present in more detail the education for all initiative. This is something that was created back in 1990, five international partners, UNESCO, UNICEF, UNDP, UNFPA, and the World Bank, got together and launched this major global initiative—education for all (EFA)—which should mean basic education for all. The Dakar World Education Forum (WEF) acknowledged that EFA goals have not been met and extended the deadline until 2015. Essentially, Jomtien's goals were ratified but the expanded vision of basic education was no longer central to the overall framework. It seems that primary education is clearly the ceiling and the emphasis on the education of children zoomed in on the education of girls. Both Jomtien and Dakar lack a holistic vision of learning and education, and they focus on the formal school system—pre-primary, primary, secondary and tertiary education—in relation to basic education goals and in meeting the basic learning needs of the population. Adult education continues to be viewed as remedial and compensatory, with particular attention to the extremely poor, and is very much associated with adult illiteracy rather than with adult basic education in a broad sense. Obviously this is not the appropriate framework for the development of the lifelong learning paradigm, both in concept and practice.

Over the Jomtien Decade, there was a considerable narrowing of the concept and of the practice of this expanded vision of basic education that was supported and encouraged in Jomtien. We came from an expanded vision that governments and civil societies in Jomtien supported to a highly restricted vision of basic education that we finally saw in Dakar, through this Decade Assessment.

In the first place, all became children and children became primary school children and today they became girls. So when we speak of education for all, we are now only talking about the primary education of poorest girls on earth. Basic learning needs became minimum learning needs. Basic education was understood by most agencies and governments as primary education. The expanded vision of basic education was not even present in the policies of the 90s in most developing countries. Basic education was supposed to be the foundation of lifelong learning. In reality, in many educational reform policies in developing countries, it was understood as a feeling. This is all we get. This all the poor will get in their lifetime. Make sure that they get a bit of literacy, a bit of numeracy and that they are happy with it for the rest of their lives.

Learning was the major word in Jomtien, and many of us were enthusiastic about this shift from education to learning. Very soon, learning became education, then schooling, and again the emphasis was on access to school. In many countries, enrolment figures were the ones presented as indicators of achievement toward education for all. Education became formal education and in the end, as practiced in most countries, primary education. Improving the learning environment, which in Jomtien meant improving social and economic policies so that people have better living conditions in support of learning, became improving the classroom environment, providing textbooks, and providing a bit of teacher-in-service training. But the global situation of the poor did not improve, in fact it became worse. Today, the real question, for many of poor countries is not how much education is necessary to alleviate poverty, but how much do we need to go into poverty alleviation to be able to educate. Equity has become a major issue. In Jomtien it was said that these policies were demand-driven, but in practice, it remained highly supply-driven. Very little was done in terms of identifying the basic learning needs of the population. Only a few countries got into this kind of exercise and this kind of exercise led to a new curricular reform. From country-driven, their EFA initiative remained donor-driven. And this was acknowledged by the donor community that was behind education for all.

From all countries, it became developing countries. The education for all initiative was meant to be a global initiative, but in reality it was understood as an initiative for the poor, for the poor within developing countries.

And, finally, this was meant to be something that was a joint responsibility of countries and agencies; in the end, it became the responsibility of countries. The final assessment of the decade was about countries evaluating what they have done and not agencies also evaluating what they have done and how they are also responsible for both the solution and the problem that this decade brought with it.

Education for all has six goals, both in Jomtien and Dakar. Basically, Dakar ratified the goals in Jomtien, with some slight differences. There is something I would like to call the attention to. In Jomtien, we had a fixed goal that I think was very important. In the end, it disappeared, and was erased. It was making sure that governments and agencies would provide relevant public information and knowledge for people to improve their lives. I saw this goal as part of adult education and adult learning. But nobody paid attention to this goal; this was not implemented at all because the education goal was trapped within the confines of the formal school system. On the other side, Dakar is putting much emphasis on gender parity issues because of the problems that surfaced over the Jomtien Decade where indicators disappointed many policy makers—the gender issue, the gender balance in many countries, particularly in Africa and Asia, did not really improve.

When we closely examine the state of adult basic education, we see that this was a highly neglected goal over the decade, in general, for most developing countries. To begin with, many people understood that the only goal that had something to do with adult education and adult learning was the adult literacy goal. They did not see the broader picture, all these goals in fact have something to do with adult education. Even if the word adult is not there, you cannot do early childhood care and education unless you do adult education, unless you educate parents, unless you deal with caregivers, unless you deal with teachers of those children. You cannot reform primary education without taking into consideration parent-education and adult education. So, the whole agenda of adult basic education was missed over the 90s and adult educators themselves missed the goal because most of them interpreted the adult education goal as simply being the adult literacy goal. So, this whole arrangement, this interconnected whole of youth, children and adult education is still missing and is still a challenge for most of us.

Basic learning needs comprise both essential learning tools and the basic learning content required by human beings to be able to survive, develop their full capacity, live and work in dignity, participate fully in development, improve the quality of life, to make informed decisions and continue learning. There is no way you deal with these basic learning needs fully in school. You do not have to be a specialist to know that you cannot cope with all these basic learning needs in the school system. However, this is what happened during the Jomtien decade. People did not understand how complex the basic learning needs put forward in Jomtien were.

In Jomtien, while we talk about the school as a central place, we were also talking about the home, about the workplace and about the community. This was absent in policy-decision making over the decade. If I take the Delor Commission Report, which came out in 1996 speaking about lifelong learning, I can see basic learning needs in another light, learning to be, learning to do, learning to know, and learning to live together. I am adding here another need—learning to change, learning to transform which is absent even in rhetoric. If we take the wider perspective and consider the various identities of human beings, we can look at the nine satisfactors of human development. And, we can relate each one to certain basic learning needs. So, what we consider basic education or basic learning needs should be seen in relation to all these areas and not just livelihood, work or employment. Basic learning needs, have to do with youth, children, adults. They have to do with formal, nonformal and informal learning. They have to do with these four pillars of education, including the 5th one—learning about yourself, your community, and social realities. And it has to do, in the final analysis, with satisfactors of human development—we are talking about happiness, about the possibility and the right of people to be happy.

In this light, we can see the connections between basic education and lifelong learning, in a much broader way. Meeting the basic needs of people is also something that needs to be done throughout life. Suppose we take this as a framework. What are the challenges of being coherent both in theory and in practice with this framework?

To begin with, we have a political or logical challenge to be informed what is going on, of where the knowledge is, where the knowledge providers are and why these things have been proposed. Let us make the discussion in our own region and in our own countries. We need to know and understand that over this past 20, 30 years, we have been undergoing several interesting changes in the field of education. We are supposed to have been going from education to learning. In Jomtien and in Dakar, there is a clear proof that the shift is not there. But this is the transition that we want to make and there are people prepared to do this transition. We are undergoing this transition from lifelong education to the more modern concept—lifelong learning. They are two different concepts. Lifelong learning is a much wider concept than lifelong education.

We are going from literacy in the most minimalistic approaches to the understanding of literacy as lifelong literacy. Today, there is an understanding that literacy is also a lifelong learning process and it is not only for adult, not only for children, but for everyone across the life span. We have been going from a very simplistic notion of access, access to school, access to primary education, access to the computer, access to knowledge, to learning. We have made much more complex this simplistic understanding of access. It is not only access, it is also quality; access and quality have to go together. We are also talking about relevance, quality with relevance. But we have gone beyond that. We are saying it may be quality access, it may be relevant access, but if people do not use it, then it is not worth anything. So we must make sure that learning is used as a satisfactor of human development and even beyond that, we have to make sure that whatever learning takes place, the living conditions of people should be further developed because this is the very sense of lifelong learning.

Between lifelong education and lifelong learning, there are the typical tensions between supply and demand, the social and the individual, institutionalized form of learning and more open forms of learning, and right vs. opportunity. It is not only a theoretical challenge but is also a practical challenge to make sure that these tensions are properly addressed in every circumstance.

Lifelong learning is a catchy word, sexy, but making it happen is a highly complicated matter. It is important that we understand the requisites to make this happen. It is not only about expanding the supply of education throughout the life of people, it also has to do with comprehensiveness, it has to do with diversification, it has to do with articulation of various systems, and it has to do with transformation, with radical transformation of the current education and school culture. To begin with, it is a lifelong learning perspective. It involves children, youth and adults. It includes all forms of education—formal, non-formal, informal and informal. We have a major theoretical, conceptual challenge here. We have been adding and changing buzzwords in the last 10 years. Our dictionaries are full of new terms but we have not been able to clean up the table and see the concepts that we need to discard. We need to reconceptualize and not just add new terms. So, the conceptual mess of this whole education and learning scenario is quite large. It is our duty as intellectuals to make sure that we use the terms and understand the concepts behind those terms. The confusion, for example remains between lifelong learning and lifelong education. People use them as if they were, basically, the same thing. Adult education is confused with lifelong learning. Lifelong learning and adult learning are used as if equivalent terms. Adult education is confused with literacy. Many people throughout the world and in development agencies, continue to think of adult basic education as literacy. The same confusion is evident in the use of three other important, also catchy words—knowledge, information and learning. Many people use these three terms as if they were equivalent so we hear about the knowledge society here, we hear about the information society there, and we hear about the learning society there. Well, these three happen to be very different things. You may have an information society that does not learn and this is what is happening to many of us. You may have a knowledge society that is not learning so reconceptualization is a major theoretical and political issue.

We see four trends in education at the global level. I think the challenge is for us—intellectuals, researchers, and educators—to put these pieces together. Education for all is one global trend and it has its own institutions, budgets and meetings to follow-up. CONFINTEA, the Fifth World Conference on Adult Education has its own own life. Now, we have a UN Literacy Decade which will probably be coming to life in the next few months with a renewed vision of literacy. And then there is this lifelong learning paradigm, which is supposed to be an overarching category. These four initiatives are running separate lives, not only in our minds, but also in policies. The challenge is for us to make sense of them, to see the linkages, the combinations, to make sure that the institutions and the policies we are formulating in our countries make sense, and are coherent.

And, finally we have to confront a big challenge—the radical transformation of the conventional education culture. It is not only about improving. I think improving is just leading us to more of the same where we have invested large amount of money in the 90s, in educational reforms aimed at improving the quality of education. I come from the region Latin America where I can tell you very clearly now, that quality has not improved, we have more of the same. I am convinced, more than ever that we need radical change in the way we think and in the way we do education. These are some of the things we need to change: the isolated school, the school as the temple; and the isolation and marginalization of adult education; the isolation of teachers; the banking approach to knowledge; this idea that the documents teach, this idea that textbooks will make a difference in the classroom. Over the 90s we have major educational reforms that invested largely in textbooks but invested very little in teacher capacity. Is the text book going to do the difference?

The conventional education mentality that is a school mentality is not even education. It has a fragmented vision of the school system—going by parts, bits and pieces that never connect. We need to change our conventional approach to educational reform. The conventional school system, plus computers, is not a different school system, it is the same conventional school system, only that there are computers. Those who harbor the illusion that computers will help change the school system are wrong, unless other measures are taken to do it. We need a radical transformation of world relationships here. This banking model of education is not something that can be done in the classroom only. It is something that needs to be done at the global level between the North and the South. The North telling the South what to do, telling us what to think, telling us to accommodate, while taking from us and synthesizing back that knowledge for us. This banking model of education can no longer exist. We must challenge it. If we are building a learning society, we must challenge all these assymetrical relationships. We need to build learning communities where children, youth and adults learn together, where there is inter-generational learning, where the school has a place but where out-of-school learning is just as important as school learning. And we cannot miss human development as a goal. This is not only about learning, this is not only about education, this is basically about human development.

Globalization and Knowledge Society for All. The North knows it and acknowledges it for its own nations and citizens. The South must strive for it, fighting against double standards and increased global inequities, hopefully with the collaboration of—rather than against the will and advice of—the North and the international development community.

The Practice of Lifelong Learning in Indigenous Africa

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Michael Omolewa

Introduction

Contrary to the impression given in most literature that lifelong learning is a recent phenomenon in Africa—brought to the dark continent by external influences—the truth is that the continent has had a systematic, coordinated system of the theory and practice of lifelong learning.

Age grades, the apprenticeship system, and the wider community encouraged the practice which was carefully woven into the political, economic, spiritual and physical life of the people. In the process, individuals were encouraged to become gainfully employed, self-confident, firm, frank and consistently and constantly inculcating the basic values of tolerance, understanding, cooperation and justice.

The indigenous arrangement was afflicted by colonial rule and subsequent subjugation, and suffered a severe setback with the introduction of Western education and modernization. The relic that has survived proved durable and self-sustaining.

Michael Omolewa, Ambassador, Permanent Delegation of Nigeria to UNESCO.

There is a current debate about how the renascent Africa can revive this past practice against the background of globalization, heavy debt burden, and the continued poverty and other related challenges facing the continent. This presentation reflects briefly on the practice of lifelong learning in indigenous Africa tTo identify major ideas that might be useful in enhancing and accelerating the application of modern lifelong learning programs in the world.

Roots

Lifelong learning in indigenous Africa is ageless. However, it is possible to pinpoint some major features as follows.

Characteristics

Lifelong learning in indigenous Africa embodied the concept of knowledge and learning that emphasized relevance; responsiveness; respect for the dignity and integrity of all irrespective of age, gender, creed and color; equality; equity; socio-economic and political justice. For example, Botswana had traditional learning institutions which required everybody to learn all the time, from birth to death.

Its objective was the pursuit of wisdom at all times in all pre-occupations—i.e., labor, craftsmanship, relationships, interaction, labour, socialization and integrative communal co-existence. Many Africans believe that the acquisition of wisdom is paramount so even when someone dies, he/she will continue the search for wisdom.

Learning was an integral part of the indigenous educational system in Africa. For example, among the Yorubas, the dead is always advised *not to eat worms or millipedes in heaven.* It is expected that *learning continues even after death.*

Learning was comprehensive, integrated and aimed at problem-solving, encouraging self-employment, self-reliance, and the development of community spirit and healthy living.

It cultivated self-reliance through the acquisition of various competencies—cognitive, affective and psychomotor. In other words, it envisioned the total development of everyone.

It was lifelong and aimed at inculcating the basic values of integrity, tolerance and respect.

It guaranteed permanence, sustainability, continuity, innovativeness, formation, deformation and transformation as well as reconstruction.

Types of Learning

The types of learning included: a) learning from experience; b) learning on the job; c) learning from mistake; d) learning a trade or a vocation; e) learning to lead; and f) learning to learn and live in a community.

Places of Learning

It featured learning modes and techniques which included, among others, the following: a) apprenticeship sites;b) homes; c)market; d) shrines and religious centers; e) community; and f) on-the-job training in vocations and the professions.

Modern lifelong learning practices need to look back at these major features and identify the ones that can be adapted for specific indigenous communities.

It is perhaps a cause for regret that these roots are being altered in Africa for no clear reason. Could it be the attraction of the new? Could it be because the old practice was not allowed to go deep enough to withstand external influences? Why is it that Africa is being required to accept integration instead of a deliberate effort to identify what can be adapted from indigenous practices?

Challenges

There is always much to learn, taking into account the following: a) further knowledge explosion; b) modern technology; c) the challenge of globalization and the need for competitiveness; d) standardization and global perspectives; and e) demands for new skills and interest.

A person will always continue to appreciate the value of learning as long as there is life, and the motivation to do so. Therefore, it is not correct to say that a fool at 40 is a fool forever. Rather, we should agree that life begins at 40.

There are so many target population groups like women, youth, soldier-children in war-torn areas, rural population, migrant populations, refugees, etc. that require lifelong learning. There are also new issues such as HIV/AIDS, poverty and the new technology that have to be addressed in the new century, and therefore require further reflection and innovative approaches to the promotion of learning, including Adult Literacy and Basic Education.

While pursuing the goals stated above, there are challenges, that must be addressed. Some of these are:

a) ICTs, the exclusion of the weak and the poor;
b) the incorporation and integration of indigenous mass media and media literacy skills even in area of the dominance of ICTs;
c) cultural diversity and threatened languages;
d) consideration for community participation, civil society involvement and human right(s) issues;
e) relevant and responsive curricular reforms that can guarantee the sustainability of interests of learners and the holding power of programs;
f) expansion of access to include all hitherto excluded populations; and
g) promotion of cooperation for lifelong learning among all stakeholders.

Recommendations

A more relevant and responsive lifelong learning program in Africa would require an expanded curriculum that should include, in addition to what was already in existence, workplace literacy and learning, ICTs, poverty alleviation, capacity building, confidence building, poverty alleviation and community protective and curative health. Other major topics include HIV/AIDs, genuine democratic principles and practice, gender, equality, women's rights, children's rights and protection against abuses, globalization, education for citizenship, environmental education, and social, and economic and cultural security.

Lifelong learning and education in Africa must be made to RETURN to the past century roots when patience was taught as a virtue, when fear of God was developed in the hearts of the young ones, when discipline, personal integrity, commitment to excellence, self-reliance, dedication, perseverance, originality of thought, transparency and democratic values were inculcated in the minds of all.

Conclusion

Looking at the past as we move forward is valid. As a matter of fact, our investment in the traditional system is equally valid for various reasons. The traditional system solves the problems of hunger, neglect, isolation, lack of discipline, poverty, racial intolerance, and immigration because visitors are always welcomed. It promoted skills acquisition; it was survival-based and was aimed at problem solving so there were no cases of suicide and intolerance. In many ways, there is value in combining the ancient with the modern.

Gender and Information Societies: Creative Challenges and Testing Opportunities

R

Gillian Youngs

The role of information and communication technologies (ICTs) in developing information societies prioritizes technological capacities as an integral dimension of full social, economic and political citizenship. As such, it provides a new context for addressing the question of gender inequalities. There is an established history of critical work on the differentiated relationship of men and women to technological developments. Much of the work argues that gender distinctions in relation to technologies are fundamental to the nature and understanding of societies as "modern" entities.

As we move into the new century and the information era, inequalities of all kinds including those related to gender, are at the top of political agenda for change. The new integrated social sphere of the Internet and the transformations it promises have highlighted the longstanding implications of all kinds of technological divides. What does it mean to be equal in technological terms as individuals and societies?

Gillian Youngs, Center for Mass Communication Research, University of Leicester, United Kingdom.

This paper argues that the history of work on gender and technology offers some themes which are of general interest. This work emphasizes that technologies are an integrated dimension of social structures and processes, and cultures and practices of distinctions and unequal identifications associated with them at macro and micro levels. Technologies are a social site in which political and economic, collective and individual, manifestations of power, empowerment and disempowerment, are expressed.

> Just as individuated texts have become filaments of infinitely tangled webs, so the digital machines of the late twentieth century weave new networks from what were once isolated words, numbers, music, shapes, smells, tactile textures, architectures, and countless channels as yet unnamed. Media become interactive and hyperactive, the multiplicitous components of an immersive zone which "does *not* begin with writing; it is directly related rather to the weaving of elaborate figured silks." The yarn is neither metaphorical nor literal, but quite simply material, a gathering of threads which twist and turn through the history of computing, technology, the sciences and the arts. (Plant 1998: 11-12)

> Just as textual technologies—cheap paper, the typewriter, printing—accompanied new discourse networks and social formations, so electronic communication technologies—radio, television, computer networks—accompany the discourse networks, and social formations now coming into being. These technologies, discourse networks, and social transformations continue the trend toward increasing awareness of a sense of self; toward increasing physical isolation of individuals in Western and Western-influenced societies; and toward displacement of shared physical space, both public and private, by textuality and prophetic communication – in brief, the constellation of events that define the closing of the mechanical age and the unfolding or revelation of what, for lack of a better term, we might call the virtual age. (Stone 1996: 20)

Looking back-thinking forward

Thinking critically and sociologically about the nature of information and communication technologies (ICTs) and their contrasting meanings for understanding the relationships between different societies and groups within societies is an exercise in looking back and thinking forward. In other words, it entails us thinking in terms of the past as much as it does projecting forward into the future. We need to be preoccupied with what previous technological developments have made possible, the ways in which they have helped to shape societies and their organizational, pragmatic and value structures, as well as their impact on self, group and community identifications and imaginings.

This kind of reflective thinking and analysis helps us to understand the technologically mediated paths by which we have arrived in the present and their intricate roles in crafting our senses of, and outlooks on that present. Of course, we are talking about multiple presents in a number of respects, not least that different societies have different technological histories relating to their political, economic and cultural pasts. Further, within societies, technologies, as expressions of competence and innovation, development and redevelopment, public and private constructions of social space, articulate, to some extent, power differentiations between different groups/sectors/classes/genders.

The kinds of technologies that dominate, who has control of them, who influences how they are designed and disseminated, who is subject to them, how they operate, who has access to them or not and in what different ways, and in whose interests they function. These are central questions to macro and micro understandings of global and local power. They are also fundamental to integrated perspectives on technologies as part of the social fabric, of the building and rebuilding of communities of people in relation to one another, and the functioning of those communities in relation to one another. Also, of visions of how change might occur across all these areas.

The tensions between "*instrumental*" and "*transcendental*" approaches to technology (Palan 1997) reflect its embedded place in both the practical patterns of material social engagement and movement through time, and the cognitive and philosophical patterns determining how that movement takes place and counter-thoughts to it. These factors signpost some of the intricacies in an expanded rather than reductive approach to technology, one that recognizes both its pervasiveness in lived and socially created experience and its mediating functions in interpreting, reinterpreting and challenging material configurations and relations. Technology can be viewed "not simply as an instrument or tool, but as a social and hence symbolic activity by which humanity has learned to express itself" (Palan 1997: 14).

The contradictory package that is technology has many ribbons and layers to be undone and unwrapped, and these tell us about its part in translating particular pasts into particular presents as well as leaving tell-tale trails about how alternative possibilities were or might have been imagined and enacted. Technologies articulate people and societies' relationships with the material world, their insecurities and fears in relation to it and each other, their desires and capacities to adapt it to their needs. One of the deepest psychological and material contradictions or tensions expressed by technology is the destructive/productive tendency of people and societies. Technology materializes protective and communicative, creative and cathartic inclinations.

There are ways in which it could be argued that technologies capture, express and symbolize in material forms the contradictory influences that shape people and societies' relations with each other and the world around them. In other words, studying technology is one means of understanding those relational dynamics, and critically interrogating factors of empowerment and disempowerment operating across them, and the historical patterns of control, privilege and inequality that have resulted. These relate as much to collective, including societal, processes of political, economic, social and cultural innovation, as they do to individual processes of engagement and identification.

One of the major problems with reductive instrumental views of technology is their multifaceted lack of dynamics. They omit the "practice and meaning" dynamics, the fact that technologies play parts in both expressing social and individual meanings and also, as elements of social and individual practice, in contributing to the generation of new social meanings (Youngs 1997: 35). They omit the relational sensitivities indicated above, inside and across societies, and, in such ways, offer restrictive perspectives on technology, as part of historically grounded explanations of social relations of power.

Technology and gendered histories

The much-debated public/private structure of major patriarchal historical trends across societies (see, for example, Jaschok and Miers 1994, Croll 1995, Youngs 1999a and 2000) has been identified by many analysts as central to the socially constructed relationships between technology and gender. Technologies, it is argued, largely follow the public/private patterns that allocate most political, economic and social power and influence to the former and least to the latter. The prime association of male and female practice, power and identity with the former and latter respectively informs the gendering of technology. For example, the highest technological sectors linked to pure science and innovation such as space and military research, as strategic public sphere sectors, tend to be predominantly regarded as masculinist domains. The importance of history is clear in this respect in relation to the major influence, for example, of Enlightenment developments in the West in shaping the social primacy of science and scientific rationality, and masculinist forms of practice and identity associated with them.

> Philosophically speaking, bourgeois rational masculinity is a subjectivity rooted in Enlightenment thinking. In philosophical terms it is organized around a series of gendered dualisms including public/private, mind/body, rational/emotional and inside/outside divisions. These dualisms serve two related purposes. Firstly, they define and locate the bourgeois rational actor in relation to feminized and marginalized "others"—this is the masculinist and ethnocentric aspect. Secondly . . . they help structure the embodied subjectivities of bourgeois men themselves. (Hooper 2000: 36)

This does not mean of course that women cannot be present in strategic scientific sectors, as indeed women have become increasingly involved in the public sectors of institutional and commercial life more generally in many societies. Key questions are not whether women are present but what kind of power and influence do they have, and whether the settings they operate within are still largely defined by significant patriarchal and historically embedded trajectories, structures, parameters and values? The following is a broad but indicative statement. Men are more commonly identified with "higher" technologies and their invention and adaptation, and women are more commonly identified with 'lower' technologies (such as the typewriter, word processor and domestic appliances) and their use rather than invention (see, for example, Stanley 1992 and 1993).

Specific case studies in Europe, for example, have shown, even in relation to domestic appliances, "an almost total absence of women from design engineering" (Cockburn and Fürst-Dilic 1994:10). "There was a preference for keeping separate the public and private sphere, and a lack of interest in domestic life" (p.11). Uses and "imagined" identities are intertwined in the design and marketing processes that make up "circuits of technology" (pp.9-10). These tend to reflect "the sexual division of labour in production and distribution" with "very few women in technical management or in skilled technological occupations" and femininity frequently identified as "non-technical" (pp.11-12).

This is a self-fulfilling prophecy, since it leads to women being passed over for technical training and retraining. The net result appears to be that, while new technology does not in itself disadvantage women, and some women experience it positively, men are gaining relatively more from technological change and as a result the sex gap is, if anything, widening. The gender gap of course—what is feminine, what is masculine—widens with it.

The implications of such assessments are that gendered histories of technology count, and that increased rates of technological change, now associated with the socially diverse roles of ICTs, make them count even more. Gender gaps and their associated identity formations, as far as they have existed, threaten to become even more deeply entrenched. This entrenchment operates across the public/private divide, reflecting the pervasive nature of women's subordination more generally in this respect. Questions of the waste of women's creativity (or the different degrees to which it has actually been harnessed) in relation to technological possibilities, have different and socio-culturally specific historical antecedents across the world. And, it may be that these questions are all the more pressing in a global sense, as the technologies that facilitate continually intensifying "connectivity" within as well as between societies, increasingly contribute to defining what "the social" is, as well as the individual's places and potential within it.

The ICT processes surrounding the United Nations Fourth World Conference on Women in Beijing in 1995 were seminal in this context.

Their importance before, during and after the conference gave expression to more inclusive global political processes, involving women from grassroots to international institutional settings. They demonstrated specific and diverse meanings of such technologies to new forms of political interactivity, campaigning and community building in the Internet era (for assessments see, for example, Harcourt 1999). Building on networking structures and experiences already well established and utilizing and integrating different technologies, those involved showed the vast range of ways in which these meanings are generated in relation to the needs of specific groups and communities, and the contrasting communications available to them. "Many 'connected' women (particularly in the South) act as bridges to 'unconnected' groups in their communities by repackaging on-line information and sharing it through other communication channels such as print, fax, telephone, radio and theater" (Farwell et al. 1999: 106).

Such practices signal the importance of considering the role of the Internet, in relation to political and other forms of connectivity and empowerment, in holistic and particular terms rather than in too individualistic and abstract or even purely virtual terms (see Youngs forthcoming). Networking did not arrive with ICTs. It is intrinsic to the lives of people throughout history. Questions of interest include how ICTs offer actual and potential reimagining and refashioning of such practices. They strike at the ways in which we organize and reorganize as individuals and collectivities, including communities, in relation to one another, and how we perceive the implications of newfound and yet to be thought of connections for activities and processes of many kinds. They also signal that the actual or potential relevance of ICTs can only be partially addressed at best without direct reference to concrete individuals, communities and particular networking and informational goals, and social, economic, political, cultural and interpersonal processes. Theoretical and substantive work on debates around, and specific contextualized uses of ICTs in relation to gender issues, direct attention to the social rather than just technological nature of ICTs, to historically created circumstances and forms, as well as to future technologically assisted possibilities.

"Technoagency" forms part of our consideration of what is or could be possible in the new network age. It takes account of how the past has shaped current technoidentities and the complex differentiations of power across them, whether we are thinking at social or individual levels, or about relevant "divides" within and between North and South, and among and between men and women.

ICTs carry the gendered legacy of historically-established male domination in the realms of science and technology. Women's relationship to modern technologies has been largely defined and mediated by men. Donna Haraway's (1997) provocative discussion of the contemporary era of "technoscience" draws us directly into the realms of subjectivity and agency. "I want feminists to be enrolled more tightly in the meaning-making processes of technoscientific world-building" (p.127). At issue is women's fundamental relationship to technology and any politics associated with it. Feminist perspectives draw attention to the need for critical thought about both: the implications of women's historical alienation or separation from key technological processes by masculinist science; and the subject/object separations common to scientific traditions of thought (see the range of discussions on this area in Youngs 2000). Haraway's sense of the woman/computer ("cyborg") relationship is an embodied one or at least one that attempts to interestingly blur the distinction between person, machine, purpose and political imagination (see also Haraway 1991).

Haraway embraces and articulates the virtual possibilities of cyberspace and the political purport of the tracks we follow and connections we build within it. She prompts us to probe the "knot[s] of knowledge-making practices" (Haraway 1997:129). Women's relationship to and use of ICTs cannot be taken for granted. It has to be worked through with critical regard to the gendered social constructions of technological capacities and tools, and this is not just a practical matter but one which has implications for the alternative worldvisions which women can weave together (Youngs forthcoming).

ICTs and the future: Some thoughts from the gendered present

Futures are not determined by the past but they are influenced by it. Patterns of women's involvement with science and technology have undoubtedly varied across societies and contexts so generalizations about patriarchal historical trends are only useful to a certain extent. Growing numbers of women are using the Internet in work and other settings. They are intrinsically a part of whatever the new social fabrics of connectivity turn out to be that are currently being shaped by cyber developments and applied strategies. Women's as well as men's direct involvement in shaping those developments and strategies, including different processes of innovation, are part of the picture that is unfolding.

Diverse global political processes have demonstrated women's active roles in contributing to the building of this so-called new information age or network society. They are part of the growing connectivity that is, to some extent at least, disrupting established linear views of 'development' and emphasizing, among other things, the importance of considering ICT capacities as an integrated aspect of possibilities for societies around the world.

Experienced commentators such as Fatma Alloo, from Zanzibar, leave us in no doubt that ICT access sits alongside the more familiar, and often too longstanding and pressing, needs of societies in the South. Her perspectives highlight the located considerations which always come into play when we are thinking about what ICTs can be for, and the parts they can play, in the ways societies and individual identities connect and change. With reference to ICT training she explains:

> This . . . is particularly crucial in Africa, where the popular international misconception presents a 'dark continent' struggling to have access to basic needs. The attitude affects African people, too, who tend to say that before we invest time and resources in information technology we need first to have the basics. This is a spurious argument – one that holds as much danger as arguing that you need economic stability before democracy or – as in the days of the liberation movements in South Africa – that fighters need to wait until liberation before raising women's issues! . . .
>
> In Zanzibar, we are trying to create a cyberculture which takes information technology as a tool to work in our interest. We have now developed an ongoing process so that information technology is an integral tool of community movements. The environment movement . . . has successfully used information on the Net to access, translate and

> disseminate campaigns to their constituency. . . .
>
> Another innovative creation of cyberculture by the Zanzibari is the adaption of the medium to a traditional form of communication – the *kanga*. *Kanga* is the traditional cloth worn by women, where women are able to express their sentiments in a culture of silence. Every *kanga* has a philosophical saying drawn from part of the Swahili culture along the East Coast of Africa. . . .
>
> The Internet is used to exchange new sayings, maintaining the flow of information about the latest *kanga* patterns both in Zanzibar and among the Zanzibari community globally. Cyberspace has provided the opportunity for a vibrant cultural community to build its creative wealth of sayings and debates in Kiswahili. The Zanzibar community log onto the Internet in order to join the debate, wherever they are globally. (Alloo 1999: 159-60)

In closing, in the spirit of the points covered in this paper, I want to quote a reflection on gender issues in these cyber times that I have drawn up on in other discussions. It points to the curiosity and lack of assumption essential to cyberpolitics, whatever the questions of difference or differentiated power, access or possibility, we might be thinking of.

> Complex systems and virtual worlds are not only important because they open spaces for existing women within an already existing culture, but also because of the extent to which they undermine both the worldview and the material reality of two thousand years of patriarchal control. (Plant 1996: 170. See also Youngs 1999b)

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Lifelong Learning for a Modern Learning Society

R

Kla Somtrakool

A Basic Concept

It is generally agreed that education has become one of the most significant vehicles in the development of human life, and can contribute toward personal well-being and happiness. To lead a happy life in society, one should be involved in education throughout life. Education is a tool for human beings to use for solving daily problems, or adjusting to the environment: in other words, "education for life and life for education." In this regard, education does not only mean learning through the formal school system or "formal education." In Thailand, the concept of "education" includes formal education, non-formal education and informal education, and the combination of all three is referred to as "lifelong education."

At present, the educational system that serves the majority of people all over the world emphasizes formal education, which is basically a classification system of formal performance, involving rigid curricula. Mainly based on the educational patterns of the Western countries, the formal school system is usually classified into the primary or elementary, the secondary, high school and university levels.

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The second type of educational system is known as non-formal education, which educational planners are using as a substitute to the formal system for out-of-school youth and adults. Non-formal education is less formal in terms of its performance criteria and is more concerned with daily life problems. This includes adult school programs and other short-training courses.

The last type of educational system is informal education, which is truly a lifelong process where every individual acquires attitudes, values, skills and knowledge from daily experience. It includes any kind of education besides formal and non-formal and any method of learning using various sources of knowledge. For example, knowledge may be acquired during conversation and travelling; attending shows or movies; reading books and newspapers; listening to the radio or watching television.

Why is lifelong learning needed?

Considering the potential reach and the effectiveness of these three types of educational systems (formal, non-formal and informal), it is apparent that informal education is the most efficient and effective means to reach the rural adult population. Most rural people have little time for formal schooling due to the exigencies of meeting their personal, familial, occupational and societal needs. Each individual and society is unique in terms of its educational needs. It has been demonstrated that formal education is unable to serve individual needs since its curriculum is directed to respond to the needs of the majority target group. Moreover, the present formal school curriculum stresses general knowledge, while skills and experiences for living are left to the learners to acquire by themselves outside the school system.

Who needs lifelong learning?

At the same time, the establishment of a formal school system needs considerable investment both in the construction and maintenance of facilities, as well as in teachers training and development of teaching materials. It is for these reasons that the formal school system has not fully provided services for those people who live in remote areas. It has been estimated that 80 percent of the population in developing countries, including Thailand, are living in the rural areas where schools and other services are inadequate or non-existent. They have less opportunities to benefit from the facilities compared to those living in urban areas. This has led to an existence of "the rural and urban gap," which is regarded as a major problem in developing countries. The rural masses who represent the majority of the population, earn lower incomes and have inadequate information and knowledge which in turn impact on their ability in solving problems such as how to raise their incomes, or how to improve creative thinking and occupational opportunities.

In the past two decades, the government of Thailand, similar to the governments of many developing countries, has been engaged in actions to address this educational concern through rural development efforts. The government sees non-formal education as a means to solve this problem because of the inadequacy of the formal school system in the rural areas. The non-formal education system proved to be more responsive to serve the needs of rural people as well as the urban poor. Since then, non-formal education has been developed and expanded. Several types of programs have been organized, e.g. literacy classes, mobile and stationary vocational training units, radio correspondence, as well as a variety of development training programs.

The development of non-formal education has widely served adults and youth in rural and urban areas. However, looking into the age bracket of the population attending formal and non-formal education, almost 100 percent of them are between the ages of 15-30 years of age. Those who are over 30 years old, on the other hand, have fewer opportunities in education despite the existence of programs, and efforts to encourage them to study.

The findings from adult psychology indicate that adults in general do not like to go back to school since they think of school in terms of its rigid regulations. Realities such as the obeying a teacher, definite school schedules, homework and tests are seen as more appropriate for children and youths rather than adults.

In addition, physically, they easily get tired from long periods of sitting in school, resulting in backaches. Other considerations for many adults include their difficulty in seeing and hearing well, shaking hands that are incapable of writing or drawing a straight line, and poor memory.

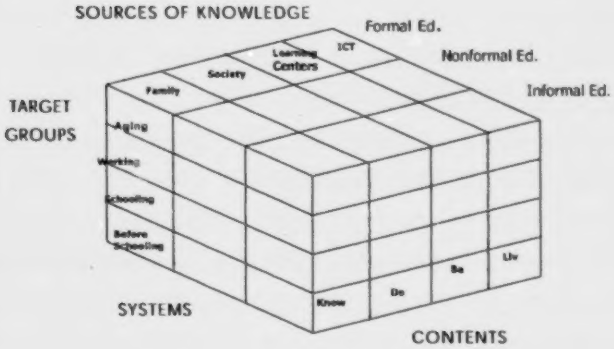
Although most people targeted by adult education are from ages 30 to 60, the fact that most of them are working, have families and take on community responsibilities is also another factor in the less enthusiastic response of adults in continuing their education.

To encourage the adults to acquire new knowledge, skills and experiences through education, especially in the rural areas, the government should mobilize all educational resources towards "lifelong education.". Specifically, the mobilization of resources should emphasize non-formal and informal learning particularly in the area of Technical Vocational Education and Training (TVET). It is a fact that in a rapidly changing world, the appropriate learning approaches must take into account the existing learning resources within the communities, individual differences, as well as factors relating to the age of the target groups.

Lifelong learning as a major approach

Thailand is one of the countries in South East Asia that has shown interest in exploring non-formal and informal education as a complement to its formal education system, as well as integrating the lifelong learning approach. In 1999, the Thai Government passed The National Education Act under which "education" was defined as the learning process for personal and social development, through imparting of knowledge, practice, training, transmission of culture, enhancement of academic progress, and building a body of knowledge by creating a learning environment and society with available factors conducive to continuous lifelong learning.

Another feature of this Act is that, "Credits accumulated by learners shall be transferable within the same type or between different types of education, regardless of whether the credits have been accumulated from the same or from different educational institutions, including learning from non-formal or informal education, vocational training, or from work experience." These statements show the willingness of the Thai education system to open the opportunity to all, considering education as lifelong learning process.


SOURCES OF KNOWLEDGE
Formal Ed.
Nonformal Ed.
Informal Ed.
ICT
Learning Centers
Society
Family
TARGET GROUPS
Aging
Working
Schooling
Before Schooling
SYSTEMS
Know
Do
Be
Liv
CONTENTS

Four Dimensions of Lifelong Education

What makes the educational system change?

The National Education Act is the Thai Government's response to the challenges of lifelong learning. There are many factors taken to consideration with regard to the educational reform, some of which are briefly described below:

1) The provision on education shall be based on the following principles :
    a) lifelong education for all;
    b) all segments of society participating in the provision of education; and
    c) continuous development of knowledge and the learning process.
2) In organizing the system, structure, and process of education, the following principles shall be observed:
    a) unity in policy and diversity in implementation;
    b) decentralization of authority to educational services areas, educational institutions, and local administrative units;

    c) mobilization of resources from different sources of education provision; and
    d) partnerships with individuals, families, communities, local administration, private organizations, professional bodies, religious institutions, enterprises and other social institutions.
3) Early childhood and basic education shall be provided in the following institutions :
    a) early childhood development institutions, namely: child care centers, pre-school child development centers of religious institutions, initial care centers for disabled children or those with special needs; and
    b) learning centers, namely those organized by non-formal education agencies, individuals, families, communities, private organizations, religious institutions, enterprises, and other social institutions.

Policy guidelines

Below are some policy guidelines lifted from the Educational Act to be implemented by the Ministry of Education (MOE) as reflected in the National Education Development plan and its education activities:

1) *Formal Education*
    a) Pre-Primary Education

Pre-primary education is organized by various agencies, both public and private, for 3-5 year-old children. The courses can be classified into 3 types: child development centers, kindergartens and pre-school classes.

b) Primary Education

Six years primary education, which is now compulsory, is provided to 6-11 year-old children. Nearly 80 percent of the total primary schools are provided by the government.

c) Secondary Education

Subdivided into lower secondary and upper secondary levels, all schools are required to organize three types of activities for learners: those organized in accordance with the regulations of the MOE; guidance, remedial teaching or academic development activities ; and independent activities of learners.

d) Higher Education

The provision of higher education can be classified into three programs: the academic program, professional program, and technology program.

2) *Non-formal Education*

Non-formal education services are provided by both public and private bodies to those outside the school system i.e., early childhood population, school-age population who have missed formal schooling and over-school age population. The provision can be classified into three main programs: non-formal education for pre-school children, fundamental education for literacy, general non-formal education, and vocational non-formal education.

3) *Informal Education*

Informal educational activities are available for self-learning through various sources of knowledge and the environment as follows:

a) *Institutional Learning Centers:* The learning activities provided by all types of libraries, museums, science and technology centers, community learning centers, village reading centers, sub-district or village health and agricultural offices.
b) *Cultural Learning Resources:* All cultural learning resources i.e. temples, local wisdoms, local and folk media, farms, parks etc.
c) *Mass Media:* Informal education provided by mass media i.e. radio, television, newspapers, books etc.
d) *Social Activity:* Learning from families, friends and societies which are learning sources from birth of all people.

Strategies

To realize lifelong education in Thailand, the following strategies have been identified:

1) To clearly identify national lifelong education policy;
2) To set up an organization responsible for the promotion and coordination of lifelong education at the national and local levels;

3) To build an understanding of lifelong education concept and value in terms of provision of lifelong education for society;
4) To promote and encourage all sectors of society to take part in providing education;
5) To develop diversity of educational approaches with more flexibility, accessibility, quality and standard;
6) To develop sources of learning and networks;
7) To develop information sources and IT/ICT, as well as mass communication system;
8) To encourage teachers and personnel to participate in provision of education with quality;
9) To improve curricula and contents to be responsive to the needs of various target groups;
10) To improve learning processes and procedures suitable for each particular target group; and
11) To measure and evaluate learning through consideration of standard and accreditation among these three forms of education.

To integrate formal education, non-formal education, and informal education as lifelong education, the Education Act of 1999 also provides that "Credits accumulated by learners shall be transferable within the same type or between different type of education". Thus, an individual who has confidence in a certain skill or knowledge which he or she earned from any source, can be accredited so as to have an equivalent certificate or degree in the in-formal education or non-formal education system. Under this concept, the educational system in Thailand will be more open to people, with the educational approach aimed more at "Human Capacity Building" (HCB) rather than "Human Resource Development" (HRD).

R

PART 2

Scanning Developments in the Regions

Challenges of Lifelong Learning in Africa

R

Sibry Tapsoba

I would like to talk about lifelong learning in Africa by trying to examine some of the conceptual approaches we have been using through the years against reality on the ground, to determine if we have a problem and if so, what are the anticipated impacts.

In terms of context, like in other places in the world, there is a serious renewed interest on issues related to literacy, both at the national and the international level. Aside from government effort and commitment to literacy, there is a lot of donor support and more NGOs working in this area. Yet the number of illiterates continue to increase whether you talk about adults, youngsters and women in particular. It seems to me that even as there is a lot of commitment and effort in the continent, there is, at the same time, a seeming reverse tendency—illiteracy is still growing.

Literacy remains a challenge, both quantitatively and qualitatively. It is sad to say that in Africa, the concept of literacy has a negative connotation; people see literacy as being something negative, as a process compared to something that is complimentary to the system. In the context of continuous transformation and change, most people become illiterate

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everyday in the continent because they cannot cope with rapid changes brought about by the new technologies. For example, yesterday, when I got here at the airport, I realized how illiterate I was. I could not understand a thing and I said this is probably the reality for most of the population in Africa.

Expanding the understanding of literacy to include children and adults as well as in and out of school is a growing positive trend in the continent. Community participation is becoming central to a non-vertical approach to literacy, meaning that the concept and the process is no longer decided centrally. Instead, communities are making decisions everyday and making sure that they can deal with their own problems. Literacy is pervading everyday life; lifelong learning becomes a continuous process.

In Africa, it is sad to say that literacy and literacy programs are still designed for those who do not have access to schooling. The assumption is that people become literate by simply going to school. I think this is something that needs to be corrected. Learning is still static and time-bound and usually tied to the context of schooling. Communities have been led to believe that there is a choice to be made and that the number one choice is schooling and then literacy programs and other learning tools. Literacy, is therefore a discourse in time, at the margin of the educational process and not really integrated.

The literacy situation is changing however, but is still at the minimum. I am just going to give you the numbers so that you can see the magnitude of the issue. Considering the illiteracy rate in 1970 for example, the illiterate in mean was 61.3 percent for the total population, 60.6 percent were men and 82.2 percent for women. In 1999, the percentage dropped to 38.8 percent for the whole continent, including North Africa and South Africa, the mean illiteracy rate for men was 30.7 percent illiterate and 48.2 percent for women.

In some of the countries, the lowest illiteracy rates recorded in 1970 was 28.2 percent for the total population, 20.8 percent for men, 35.4 percent for women. In 1999, that percentage dropped, in the same country to 12.1 percent for the total population, 7.8 percent for men and 16.3 percent for women. Highest illiteracy rate in 1970 was 94.1 percent for the whole country, 89.2 percent for men and 98.2 percent for women. In 1999, the highest illiteracy rate was 84.4 percent for the whole country, 76.8 percent of men and 91.9 percent for women. These are the most recent data compiled by the African Development Bank.

The data indicate that the situation is getting better and that there is a lot of consciousness. However, the reality on the ground is that the allocation of resources is not proportionate to actual needs, and given the numbers, it seems to me, governments, donors and the local communities are not putting resources where they should be.

Lifelong learning, although it is part and parcel of community life, is not yet integrated in action programs of the Ministry of Education. This is something that needs to be corrected because then we have a dichotomy between what communities are living everyday and what governments are putting as their own priority. Community-based organizations should lead the thinking and the action on the ground with national and international support. There is an existing gap between the rhetoric and implementation and more importantly, there is a need for scaling up innovations. I think there has been so many experimentations in Africa and I issued a call in a recent paper I delivered, "stop the guinea-pigging," we cannot continue to test on populations. I think it is time to stop all that. Instead, we really need to take a look at the different approaches by saying that lifelong learning should be viewed in context, in relation to several elements. We cannot talk about lifelong learning in a vacuum. It needs to be integrated with societal values. For instance, we need to look at the major challenges in the environment. We also need to look at development and consider the available resources. I always tell people where I go that basic resources such as libraries are critical. For example, libraries do not exist in many villages or even in many cities. So how do you build lifelong learning in that context? So, we are not really talking about doing major big things, but little things that will make a difference because if people have to build lifelong learning, they have to have that capacity to access on a continuous basis, the information and knowledge, the technologies and other innovations.

Now, what are the implications to action? I think, regardless of the new concepts, approaches and methodologies that are in operation, illiteracy still prevails in the continent. Illiteracy is and should be seen as a structural and societal issue. I mean that if we talk about educating kids, if you look at it as an educational problem, then you have to find an educational solution but if you look at it as a societal problem, then you have to find societal solutions because if those kids are not in schools, they can be out there taking and selling drugs. Literacy should penetrate all aspects of the learning process in and out of school. Literacy should be viewed as a lifelong learning process requiring a holistic policy framework and strategy. Continuous change in society calls for the use of new technologies and this is the major challenge at this point in time. New information and communication technologies are still not available or should I say, not accessible to many countries. I think that the key element here is not just to provide the knowledge to the people, but to provide them with the tool and the opportunities to continuously learn.

Toward the integration of theory and practice, the first step is action research. I think that clearly in Africa, at this point in time, there is a strong impetus for settling the issue regarding the concepts that should guide literacy. Which should come first? I am beginning to be in the side of those who say, we should move in action and then follow up with research.

The expanded vision of literacy, should encompass not only traditional tools, but also new technologies. The role of key actors and partners and existing policy frameworks is likewise critical. But it is clear that communities and countries should be put in the driver´s seat.

Promoting Community Based Learning Centers in Asia-Pacific

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Kiichi Oyasu

My presentation covers two aspects: 1) brief introduction of our regional program in the Asia-Pacific which is called APPEAL and 2) a description of community learning centers being promoted in the region. I am going to focus on what our office has done in cooperation with the member-states in the Asia-Pacific.

The Asia-Pacific Program of Education for All or APPEAL started in 1987 with three target areas: primary education, literacy promotion, and continuing education. In other words, education for all (EFA) is not considered separately, but integrating both the formal and non-formal ways.

To achieve the goals for the target areas, three main priority ideas have been identified: targeting the disadvantaged population; working not only with the government, but also with the education experts at the same time trying to promote the community ownership; and examining quality. As an inter-governmental organization, we have adopted several strategies. One of our main strategies is to examine policy and planning matters. Another unique area we are involved in is the systematization of the literacy and continuing education program. We also support the innovations at the grassroots level as we also try to build the capacity of the

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Kiichi Oyasu, UNESCO Principal Regional Office for Asia and Pacific, Thailand.

personnel. Finally, we facilitate exchanges through networks. Let me now elaborate on some of these.

In terms of policy and planning, we organize every two years the inter-governmental conference in education where we sit as the secretariat. After Dakar, the sub-regional forum (SRF) on EFA was established and our office is the secretariat of this forum. Last week, we organized a planning meeting in Tokyo with the Asia Cultural Center for UNESCO (ACCU) discussing the future non-formal education activities. The outcome of this meeting on non-formal education is the Tokyo statement on non-formal education. The second area is what we call ATLP or APPEAL Training Materials for Literacy Personnel. The idea is that literacy and non-formal education have been implemented on an adhoc basis, time-bound, project basis and we are now trying to systematize this as it was one of the needs and demands identified in 1987. In response to this, we developed a set of materials which try to systematize literacy experiences, including curriculum and training needs, training practices and also planning on management.

Let me quickly enumerate our work in other areas, one of which is how education can be useful or can work as a tool for poverty alleviation. We also have some activities on scientific literacy. Of course HIV/AIDS is also a very serious issue in many countries and regions.

Our regional network and cooperation have been in existence for more than ten years and, we have promoted several activities, one of which is the development of a consortium with some research institutes the universities, and NGOs. Another is a literacy resource center in cooperation with ACCU, and thirdly, the literacy data base, which is available both in web site and CD rom. As part of the regional cooperation activities, we organize a public fora and annual meetings where we also disseminate information materials that we have developed.

We have agencies working regularly through the ICT and also annual meetings and also dissemination of the materials. Aside from the UNESCO regular program, we get substantial funding from Japan and Norway. We are also supported by UNDP and some contributions from the member states.

The second part of the presentation is on community learning centers or CLCs and how we are trying to promote the lifelong education through community-based approaches.

What is a CLC? It is a local education unit outside the formal system. Usually located in the village, it is managed by the local people. It provides a place not only for reading and writing but various learning opportunities for community development. Among its functions are education, training, information and community development activities as well as coordination and networking both among the community learning centers and also with government offices, schools, and other organizations. In terms of establishing a CLC, it is important to create awareness and mobilize the people. After identifying the needs, resources and support linkages, it is important to help in program design, training of staff, activities, monitoring and evaluation.

As each country has a different background, needs and resources, we cannot make one single approach for all the countries. Yet these are some of the steps to consider in establishing and organizing a CLC. Location can be anywhere but it should be easy to access and should make use of existing facilities. As an APPEAL project, we now have CLCs in 20 countries. It is a small scale pilot project but we try to demonstrate some activities at the grassroots level where we look at innovations for empowerment. Our next steps would be to encourage, to institutionalize and then to expand and sustain. At the regional level, UNESCO Bangkok is a coordinating agency of this project where we facilitate collaboration, exchange and dissemination.

Looking at the program, we could see its focus on the grassroots. This should not be isolated from other programs. We need resource development by the educators, institutes and UNESCO. We have to work with partner agencies and governments and try to integrate all these efforts.

Now to concrete examples. I selected the countries that did not come to this forum and one of them is Bhutan. The CLC is the temple which is in the community and which takes 2 ½ days to reach from the city, by car and walking. This community learning center is not only for adults, but also for the children. Grade 1 and 2 schoolchildren cannot walk to the schools so they use this center not only for adult literacy and skills training but also as a community school.

Another example is Nepal. They established several sub-committees with different concerns, one of them, forestry. So, they set up the sub-committee to look after and maintain the forest in the community .

They also mobilize funds within the community by buying several buffalos as well as renovating the old fishpond to make it generate additional income. The women's group is another sub-committee where they also try to make their voices heard by the authorities.

Let me summarize the features of the CLC. We try to make it work considering the context and we emphasize community participation. We found that in CLC, the building or structure is very important in a way, as a tangible symbol. A community learning center is not only for reading and writing, but also for community development where we try to promote the linkages within existing programs and also with the formal system. We also provide technical support for training monitoring, and evaluation. With UNESCO as a government inter-country agency, we provide a venue for regional meetings, we talk to the government, we try to develop reference materials and also assist in the training of personnel. When we talk about sustainability, we often look at funding, and government support but the important thing is that the community is willing to support the project and people know what to do. Not only should the community and government be willing to support but people also have to know what to do. So, we look at sustainability in many ways.

The EU Memorandum on Lifelong Learning

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Alan Smith

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This conference comes at an extremely opportune moment. In all parts of the world, in their different ways, the impact of globalization, the advent of the knowledge society, and the pervasive advance of the new information and communication technologies are radically changing not only the way people work, but also their individual aspirations and the way they interact with one another in the narrower and broader social community. In this changed and ever more rapidly changing world, in which accepted wisdom becomes redundant even more quickly, high quality education and training for all are at the premium. Access to learning, the capacity to acquire knowledge and competencies, and the opportunity and motivation to continue updating one's cognitive, social and creative skills throughout life are the key not only to economic success, but also to individual fulfillment, and social cohesion.

In other words, lifelong learning needs to the guiding principle of education policies and systems, and the key dimension of strategies for social and economic development. Nowhere is this more true than in Europe. Though lifelong learning has been talked about for three decades and more, there are now real signs that it is now being taken on board in real and concrete ways as never before. Both at the level of the

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European Union (EU) itself and in almost every European country one can mention, the last two or three years in particular, have seen the emergence of new initiatives in support of lifelong learning.

The European Commission recently launched an important policy document in the field of lifelong learning. Called the memorandum on lifelong learning, this document is in the process of being widely discussed across the European countries and the next step in this process is for us to draft an action plan in lifelong learning this autumn. Participation in this conference here in Beijing will give us an invaluable opportunity to ensure that the action plan for Europe is drawn up against the background of a sounder knowledge of developments elsewhere in the world.

What I want to do is share with you some of the important developments which are currently taking place within Europe itself in the field of lifelong learning and when I do this, nothing could be further from my intentions than suggesting to you that European solutions to European problems are necessarily valid anywhere else in the world. Rather, my presentation is merely a contribution to the open exchange of experiences which this conference seeks to promote.

What can be done at the European level are two things, firstly, the European Commission has a role by trying to coordinate and render a more coherent policy for 15 major countries in Europe. Secondly, we have a number of programs, which are designed to further European cooperation and to some extent also cooperation with other parts of the world in education and training, particularly of the youth.

Let me say something first about policy development. Firstly, since 1997, lifelong learning has been enshrined within the treaty of European Union as a commitment of all the 15 member countries to all of their citizens. This is of course a general statement of intent that we feel is extremely important—that in such a major international treaty, lifelong learning has now got its explicit place.

Secondly, there is what we call the Coordinated European Strategy for Employment. Unemployment has been a scourge in Europe in recent years and since 1998, the member states have introduced a policy for boosting the level of employment in all parts of the Union. Education and training are now specifically seen as a key factor in boosting employment and within that strategy, there is also a very important annual reporting system for member states. Each member country has to produce an annual national action plan on boosting employment and within that, a national action plan for developing lifelong learning. And, each year, recommendations are made among the member states to each other and by the European Commission on how to improve the situation nationally.

Thirdly, the 15 member states have recently reached agreement on a concrete set of common objectives for their education systems, all of which, in one way or another, relate to this overarching principle of lifelong learning.

And, fourthly, about a year ago, the heads of states in European countries have come together to point out that lifelong learning is to be seen in the future as a key factor for economic and social development in Europe. From this meeting of the heads of states last year, the European Commission has received a mandate from the system member states in developing lifelong learning policies, and the major contribution in that regard so far, has been the memorandum on lifelong learning.

Over the past three years, and even in recent months, we have seen an enormous number of national policy documents on lifelong learning—initiatives to coordinate the vision of lifelong learning opportunities between the public and the private sector, initiatives to coordinate funding for education and training, initiatives toward accreditation of prior learning and many more initiatives of this kind. In some cases, countries have even adopted large-scale national programs to reach out to those groups in society, which are typically not participating in lifelong learning.

First of all, what do we mean by lifelong learning? Here, we are taking the definition, which I think is commonly agreed now in the international level as being an all-purpose learning activity, undertaken on an ongoing basis with the aim of improving knowledge, skills and competence. We certainly believe that the concept of lifelong learning is not only lifelong in the sense that it begins in the cradle and presumably ends in the grave, but it is also very much life-wide. It has not to do only with formal education, but also with informal and non-formal ways of learning.

Also in Europe, while we are very keen on the concept lifelong learning, with regard to boosting employment and making sure that system economies are competitive in the world market place, this is not at all the only reason for supporting lifelong learning. We see other aspects as being equally important. Lifelong learning is also a key factor in ensuring that individuals can fulfill their own personal aspirations. Lifelong learning is a key factor in ensuring social cohesion in making sure that the relationship between the individual and the narrower and broader community and society in which the community lives is a harmonious and developing one. So, we see active citizenship and social inclusion, as important aspects of lifelong learning. Very often, the European Community gets criticized for being very much economically oriented and it is indeed one of the criticisms, which have been leveled at the memorandum itself. So, I would like to go on record as putting that right, that we are not only interested in employment, but in other aspects as well.

The memorandum is centered around what are called six key messages. We see the six basic areas as a useful way of approaching the requisites of lifelong learning.

First of all, we want to make sure that new basic skills are available to the entire population. We say here new basic skills because in Europe, as in other parts of the world, basic literacy and numeracy remain important in lifelong learning. It is not the case that everybody in Europe can read and write, or everybody in Europe, can count so I think when one is talking about new basic skills, one must realize that behind the new basic skills, there are also old basic skills, which remain just as important. But in Europe, we have identified information technology skills, foreign language, the technological culture, sense of entrepreneurship, added creativity, social skills, learning how to learn and of course renewing and updating all of these skills as being very important aspects.

Secondly, we feel that far more investment should be made in human resources. Europe is not particularly rich in material resources; the people are our main asset and therefore we have to invest on them as never before. Everybody must contribute to this, both the public sector and private industry and not just in the interest of individual firms, but also as a common corporate contribution to lifelong learning across the whole system. There are many areas where many individuals can be empowered. Within the workplace, certain learning accounts, subsidized study leaves, the right to training and the right to parental leave are very important aspects and the social partners, the unions and the employers must get together to ensure more flexible working arrangements and framework agreements between them.

Thirdly, we need innovation in teaching and learning. If we are moving out toward new groups and society which are not participating in learning, if we are saying that the learner is going to be more at the center of all of this, then the teacher takes on a new role and we need new teaching approaches for the new groups that we shall be addressing. Certainly, all types of educational innovation are taking place in Europe at this time and here again, I think, is one area where we can learn from the rest of the world very much.

Fourth, we need to value learning. If we are saying that we should put more attention on the learner and less on the teacher then we need to make sure that every kind of learning acquired is given proper credit, so the accreditation of prior and experiential learning becomes important as never before. It is extremely important to give value, not only paper credential value, but also real value for all the various competencies, skills and knowledge, which a person has.

Fifth, we need to improve the guidance counselling and information systems, which are available to learners. Guidance should be available not just at key moments in a person´s life, but throughout a person´s private life. This guidance needs to be available locally and we need to reach out to groups difficult to reach to make sure that the information on the learning opportunities is available to them. And, in the European context, we want to make sure that these learning opportunities, which are available throughout the whole of Europe are brought to the attention of all the citizens in each of the 15 member states.

Finally, we have to bring learning closer to home. Very many people are turned away by learning, they are put off by learning, by the difficulties that they have of accessing it. New information technologies can help but we need to develop local and regional resource centers of learning, to reach out to people to make sure that they see learning as an integral part of their daily lives in the local community.

I would finish by saying that the European Union also supports important programs for European cooperation in the educational field, particularly, the Socrates program—this covers a lifelong learning approach, beginning with the pre-school education and working through all of the different areas of learning and education throughout life. This includes one action program named after the 19th century Danish pastor, Grundtvig which has to do with adult education in particular. As you can see, we address both the demand side and the supply side of these activities in very many, different aspects. Finally, we also provide opportunities for individual learners and adult educators in particular, to go abroad to receive further training.

A Hungarian Response to the EU Meorandum on Lifelong Learning

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Vadász István

In Hungary, the Györffy István Folk High School Foundation and the Folk High School Association of Jász-Nagykun-Szolnok County decided to take part in the consultation process on the EU Memorandum on Lifelong Learning by organizing local fora. We decided to contribute to the process because in our country we agreed with the recommendation of the Memorandum that discussions be held as close to the citizens as possible, otherwise the development of a comprehensive strategy for the implementation of lifelong learning would not be effective.

The meetings were organized in three locations in the countryside of Hungary with the participation of about 80 people. Two meetings were held in Szolnok, the county seat. One was attended by 20 trainees of a course organized to re-train unemployed people in information technology. Teachers, librarians, museum experts, representatives of NGOs, trade union leaders, and adult educators attended the other forum. The site of the third forum was Tiszafüred, a small town in one of the underdeveloped regions of the county, where unemployment rate is high. Here 20 people were invited. The fora were well-attended and participants contributed actively in the discussion on the Memorandum which also

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Vadász István, Hungarian Folk School Society.

proved to be a perfect opportunity for us to think about our position and to define the steps we have to take to be able to work out a strategy and move further on.

The level of previous awareness is clearly illustrated by the fact that only six of the participants had had previous information on the Memorandum. Another interesting note is that of all the media representatives invited, only one attended.

We heard three basic types of opinion about the Memorandum:

- One skeptical but also optimistic group voiced the opinion that the contents of the Memorandum were rather Utopian, much like a "pink dream" (a secondary school teacher from Szolnok).
- Adult educators in one of the groups said that lifelong learning was a concept that had been an integral part of Hungarian professional thinking on pedagogy and education history for several decades. On the other hand, they admitted that the Memorandum had placed lifelong learning or, by its former name, continuing learning into the current context of market economy and had therefore given a new interpretation to it.
- The most common view, shared by almost all participants described lifelong learning as a major challenge to the whole Hungarian public and adult educational system. They also said it was high time to face this challenge.

Many participants thought that some statements in the text of the Memorandum were too general, theoretical and not easily adaptable to their own environment. It is important to mention here that the group finding it most difficult to interpret the text was the group of unemployed people, the members of the re-training course.

The forum was also a good opportunity to talk about the prestige of being well-educated and knowledgeable in a given community in the era of globalization. The participants shared the view that this issue is not only important from the point of view of Hungarian competitiveness, but also because it may be an important element in the process of eliminating more and more obvious, and growing social differences.

Summary of remarks on the six key messages

The range of new basic skills (the five new basic skills) were more or less accepted, but those working with disadvantaged groups (Roma, prisoners) think that these problems are not really timely. What they see is that in Hungary there are masses of people who quit attending educational institutes and are practically illiterate, lacking skills in reading, reading and counting. They clearly stated their view that leaving the problems of these groups unsolved, while carrying on with the different waves of reforms in the area of education that characterized the last few decades, would not be the preferred way forward. As an illustration, they cited the folk high school project in the Szolnok prison where affective education and the acquisition of reading skills is done in a way that adult students are acquainted with—through tales (Roma folk tales), and that is the core of the "curriculum."

Many participants felt that functional illiteracy is an equally grave problem. They believe that the capacity to understand written texts and, within general education, the skills to sense and identify colors, harmonies and rhythms should still be treated as basic skills in the coming decade. They think the Memorandum is silent on this.

It is unfortunate to distinguish between new basic skills and 'old basic skills, as this could lead to an overestimation of the new basic skills identified in the Memorandum. The trainees (and the trainors) of the information technology re-training course were especially aware of this problem. Everybody agreed that building up self-confidence must be regarded as a skill that deserved special attention independent from social competencies.

One good example mentioned in Szolnok was a school run by a foundation dealing with disadvantaged young people, where teachers worked out a curriculum that focused on real life situations of the students. Students study their everyday environment (e.g. prejudice) in great details, and this way they leave school well prepared to face the challenges of the real world.

Regarding the subject of investing more on human resources, the issue coming up most often was the frequent clash of interests between individuals and employers.

The experience of adult learners in Eastern Hungary is that both individuals and employers prefer training courses for promising professional and in this way, the company benefits and earns fast returns. They cited several examples proving that a higher education degree can cost the individual as much as HUF 150 or 200 thousand a year (approx. 770 Euro), a price that only very few people, whom they called "fanatic" diploma collectors, can afford. The minimum wage in Hungary (raised in 2001) is HUF 40 thousand (approx. 153 Euro). The average salary is HUF 80 thousand (approx. 300 Euro). Some participants therefore drew the conclusion that "in a disadvantaged region only a few learn, those who otherwise have everything they need." This statement provoked a debate. Finally, the majority of the participants agreed that "first the economy should be put right, then we can deal with educational and cultural matters," an opinion often voiced in the debate, but one that I believe is out-dated.

On the subject of innovations required in the sphere of education, the following issues were raised:

The role of teachers and thus the system of teacher training must be re-evaluated and radically changed. According to most of the people participating in the discussion, the social prestige of teaching is lower than ever, and teachers are inadequately prepared in methodology. Teachers working with disadvantaged groups (Roma, prisoners) were especially critical, emphasizing that they needed professional assistance in methodology.

It was an almost unanimous opinion that the current teacher-centered, authoritarian approach in formal education is not the proper basis for carrying out the tasks necessary to implement lifelong learning.

There were several doubts concerning the rapid spread of ICT-based training. According to last year's data, 90 percent of secondary and 70 percent of primary schools have PCs, but only 60 percent and 20 percent respectively have access to the internet. In secondary schools, 20 teachers share one PC. The situation is even worse in the environment where the participants came from, and accordingly, they had rather vague ideas on what distance education meant and whether it was viable.

Participants were rather pessimistic about the valuation of learning. Most of them were shocked by the fast devaluation of qualifications received in formal education and attribute it to the inflexibility of the educational system. They also believe that individuals are very much exposed to the consequences of a wrong choice of training form. They have strong doubts concerning the social mobilization function of learning. In their mind the educational system in Hungary is "performance oriented" in a bad sense; it does not teach you how to earn. One of the unemployed young people had an interesting remark about learning. He said that after listening to the arguments in the debate he came to the conclusion that in the future learning would become similar to a race. He then asked a question that came as a shock to the other participants, one which remained unanswered: how can you then raise a family and do your everyday work?

There were several contributions regarding the strategy to be worked out. They emphasized the importance of the development of a comprehensive strategy that concentrates on lifelong learning as a process. Learning must be regarded as a long-term process, but not the kind of permanent reform that has been going on for several decades with a change of directions in every four years, and still is unsuccessful.

They pointed out that education in general and adult education in particular should be allocated much larger financial resources from the central and local budgets. One possible form of support can be the granting of different tax allowances for adult learners, such as returning of fees in case of accredited training, or reimbursing the cost of library, museum, theater tickets.

They called for a larger emphasis on families, stressed the importance of education within the family and in kindergartens, and expressed their hopes that these areas would be better recognized in the future.

They thought that libraries, cultural centers and community centers could be turned into "multi-function learning centers" in a relatively short time. This, they believed, would be a worthwhile effort, which should receive more support. Several participants expressed positive views about tele-cottages, and hoped all villages would soon have one.

Regarding measurability, the general opinion was that lifelong learning could easily be measured on a local level, and the results can help decision-makers. The innovation potentials of a region or a village can be well measured by the school years individuals successfully complete, by the number of library members, newspaper subscribers, civil organizations per 1000 citizens, and by the rate of private funds raised by such organizations. However, due to the unavailability of data, all such analysis can only be carried out on a regional or local level and this would help the formulation of action plans and strategies.

In the area of professional training, preparing teachers for their roles would be very important.

The orientation of education should be changed: instead of lexical knowledge focus should be directed onto teaching students how to learn, and how to study independently.

Motivation for individual learning should be a lot greater. This could be achieved by several methods, such as giving learners more feeling of success and provision of tax and work-time allowances, part-time work opportunities, etc.

As a final summary, we can say that the local level discussion on the Memorandum about lifelong learning has been a very useful experience. It clearly proved that the dialogue between the actors of different learning environments (formal, non-formal, and informal) is yet to begin. It also showed that while learning can take place in so many various formats, it requires strategic planning, not only of European and national levels, but locally as well. This is quite impossible without involving those actually learning and teaching. We also hope that the discussion on the Memorandum will have a positive effect on working out the strategy for adult education. This task must be achieved in Hungary in an environment where social inequalities are mainly derived from cultural differences.

The Regional Framework for Action for Adult and Youth Education in Latin America and the Caribbean (2001-2010)

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Maria Luisa Jáuregui de Gaínza

The paper describes the context in which the *Regional Framework for Action* for Adult and Youth Education in Latin America and the Carribean has been prepared, taking into consideration not only the recommendations made at the World Conference for Adult Education (CONFINTEA V), but also those in other major educational conferences that have taken place in recent years, both at the international level, as well as at the regional level.

The *Regional Framework for Action* is the result of the five-year collaborative work of governments and civil societies, particularly in the Latin American and the Caribbean Regions, in cooperation with the UNESCO Regional Office for Education, the Latin American Council for Adult Education (CEAAL), the Regional Center for Adult Education and Literacy (CREFAL), and the National Institute for Adult Education in Mexico (INEA).

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Presented here is the regional socio-economic and educational situation, as well as its challenges. The task is daunting: In 1999, the region's population was 550 million, 220 million of which are considered poor and 90 million of this were in critical poverty. With regard to literacy, 39 million adults are considered illiterate, while 110 million have not yet completed basic education.

The recent Latin American and Caribbean Conference of Ministers of Education (Cochabamba, March 2001) has requested UNESCO to prepare a Regional Project to address these difficult tasks. The Declaration and Recommendations acknowledge the critical situation and request action.

The Regional Framework for Action is a response to this request, in as much as it has already identified the most affected populations: out-of-school youth, poor women and indigenous and poor peasant populations; and has already indicated the main areas of concern: literacy, education and work, citizenship and human rights education, education and gender, local and sustainable development.

To achieve this, the *Framework for Action* identifies four central aspects for Adult and Youth Education:

- Lifelong learning
- An "amplified version of Basic Education" which includes pre-school, elementary and secondary level education
- Links between formal and non-formal education
- Education for work

Lifelong learning has the advantage of providing a renewed look to education as a whole. It suggests new ways of looking at the schools, at important aspects of teacher training, of programs addressed to fathers and mothers and inter-cultural bilingual programs addressed to parents and children.

An amplified version of Basic Education for Youth and Adults encompasses the following changes in the education systems:

- Compromises with the marginal sectors of the society
- Linkages with professional training
- Agreements between the State and Civic Society
- Articulation with social integral national policies and local development programs
- Introduction of these programs in ongoing educational reforms

There is a need to promote inter-sectoral relations and to look for new partnerships, as well as create accreditation systems recognized by all, particularly in the non-formal education programs.

There is a need to include formal and non-formal education programs which considers community development. Teacher training methodologies must change to consider both the teaching of young children and adults. The education of parents as students and as educators is important. The need to provide education linked to technical or vocational education is also important to respond to the needs of the poorest populations.

Among the *Specific Strategies for Adult and Youth Education* the following are suggested:

- To recuperate dialogue as a pedagogical proposal
- The articulation of different areas and modalities and subjects
- Training programs referring to the formal and informal sectors of the economy
- Promotion of the attention to diversity and inter-generational work
- Promotion of autonomy and a critical thinking on the part of the participants through different pedagogical practices
- Literacy as a means or a strategy that uses language in significative contexts.

In the specific strategies it is suggested to recuperate the dialogue of knowledge acquired as a pedagogical proposal, since both young people and adults have with them knowledge acquired in their daily experiences.

In this proposal different areas and subjects are mentioned that have to be inter-linked: the subject of citizenship and of local development, for example, are important issues when we work with different populations, such as indigenous populations, and in different settings, such as the rural areas.

The gender issue is also important and cannot be omitted from all our literacy programs or activities related to education and work.

The subject of citizenship also considers the promotion of autonomy, the development of critical thinking among the participants. This can only be accomplished through a different pedagogical practice.

The creation of networks of cooperation is one of the key elements of the *Regional Framework for Action.*

The purpose of these networks is to exchange information on current programs and projects; the systematization of practices and the generation and sharing of experiences.

A good way of re-defining cooperation could be achieved through the creation of a regional group of reflection and the promotion of *Adult and Youth Education or a Permanent Regional Forum.*

The tasks of this Permanent Forum are to:

- Define proposals for action
- Promote the exchange of research
- Give follow-up to national or regional programs
- Design teacher training strategies
- Promote and support the creation of other similar fora
- Promote the financial aspects related to the fora

Because of the need to redefine Adult and Youth Education in the perspective mentioned above, the *Regional Framework for Action* will begin by concentrating on the following lines of action:

- Curriculum evaluation
- Teacher training
- Research and the systematization of experiences.

These lines of action will consider both the population identified and the areas of concern. The main goal is the improvement of the quality and pertinence of education. To this end, the curriculum and the teaching materials must be carefully designed.

With respect to evaluation, it is important to consider these programs in their national context. It is also necessary to involve the participants, both young people and adults, in their own evaluation of the programs and in the evaluation of their own learning acquisition.

When referring to teacher training, the *Regional Framework for Action* makes a distinction between teacher training and further training through different practices which include peer-training.

A serious issue is the need to improve the quality of training community educators who have not been certified as teachers. There is also a discussion of the need to consider polyvalent teachers who are able to teach both children and adults.

With respect to research, there is a series of subjects worth consideration, including the quality of inter-cultural bilingual education and the future of Youth and Adult Education in the context of educational reforms, among others.

When we spoke about *Priority Groups*, we mentioned numerous out-of-school youth who would have to receive specific methodologies and educational materials attractive to them. In this way, we would not only be helping these young people to complete basic education but would also be preparing them for the world of work.

In the case of adult women, particularly in rural areas and among indigenous populations, it is necessary to continue intercultural bilingual education programs linked, if possible, to similar programs offered to their children.

With respect to gender, it is very important that the gender perspective is present in all programs and institutions.

In the *Specific Areas of Concern* the *Regional Framework for Action*, calls for the need to revise on-going programs in the region, in light of recent advances such as the result of researches (e.g. UNESCO's regional research on functional literacy) and experiences in the region.

One of the important considerations at present is to see literacy learning as an important transversal subject in all educational programs for children, as well as for adults. An additional request is being made to include the appropriation of the information and communication technologies.

Finally there is the need to consider the cultural aspects in literacy teaching, as well as additional financing for these programs and the need to improve the quality of literacy teachers.

With regard to education and work, it is important to consider links with the technical and vocational education institutions, as well as knowledge of the labor market in each local context. Education for work cannot be isolated if it is to be more effective.

In this context, it is also interesting to consider other programs offered by the State or by non-governmental organizations which are designed to reduce poverty.

The introduction of Citizenship and Human Rights Education in all Youth and Adult Education Programs is considered to be an important step toward the building of a critical and active citizenship. Participation, dialogue, the elaboration of common projects, designed by the young people and adults themselves is also a prerequisite for its success.

In this area, the non-governmental organizations' experience can be very useful to provide guidelines, and needs to be developed further in the coming years.

With respect to the education, local and sustainable development area, this should also be considered in all Youth and Adult Education Programs in as much as it considers the articulation of education to the planning and management of local development by the participants. It also entails the introduction of the human development perspective, which is an integrated view, and consideration of sustainable development in all programs.

This type of education should include the ability to understand local reality, to consider the socio-economic, cultural and environmental aspects, as well as the recognition of the possibility of participants to consider their own involvement in the political arena.

Employment needs cannot be ignored, nor the aspects related to local citizenship. Entrepreneurship and leadership training must be part of these programs, as well as the development of non-violent ways of conflict resolution and the building of common goals for the improvement of the quality of life of all concerned.

These are some of the ideas contained in the *Latin American and Caribbean Regional Framework for Action for Adult and Youth Education.*

The idea is not to continue doing more of the same, but to take a qualitative step forward, where this modality does not continue being merely of a compensatory nature, but an education that responds effectively to the challenges put forward by the UNESCO Report on Education for the 21st Century, namely the four pillars of education: *Learning to be, learning to know, learning to do, and learning to live together.*

Lifelong Learning:
Sharing the Tunisian Experience

R

Najoua Essefi

When I told an elderly lady, a relative of mine, about my participation in an international seminar on lifelong learning, her reaction was immediate. "Fancy discussing such an issue in China!" And continued as I looked at her puzzled, "in Islamic culture, people are urged to seek knowledge where it dwells by going as far as China, and that is exactly what you are going to do!"

Lifelong learning is a natural behavior in human beings in the absence of which, no civilization would have ever been erected and humanity would have never reached the degree of evolution attained. Before there were schools and institutions, individuals—men and women—learned how to capitalize on their respective experiences, before passing them on to their followers who would do the same in their turn after bringing some improvements. This is how we could explain the know-how transmitted over the ages which made humanity invent tools of different shapes, tame animals and invent agriculture.

As humanity invented writing 5000 years ago, the culture of shared knowledge reached a new dimension; its horizon went on expanding until it became planetary through Internet.

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Briefly, let me dwell upon my cultural background—Arabic culture—which has emphasized the need for people to learn continuously from childhood to adulthood: "Seek knowledge from the cradle to the grave," also, "Seek the knowledge where it dwells, may you have to go as far as China" or "Could they be equal those who know and those who know not?"

Such references are meaningful in that they stress the fact that time and space should not hinder the quest of knowledge.

In the 20th century, knowledge and know-how have become global. Except for some local specificities, one can hardly imagine that pharmacology, physics, mathematics, and medicine could be taught in extremely different ways from one country to another. Similarly, could we think of a physician practitioner, working in a hospital for years, relying exclusively on the knowledge he has received at the university, without referring to new findings and experiments? The answer is of course NO, we could not.

In fact, without referring to complex areas of specialization, which obviously need many years of schooling, learning is a daily process. People learn everyday either intended or unintended when they go to school, to adult education classes or to a vocational training center. Individuals also learn in the community-based health center, or in a bar. Newspaper readers improve their mind and experiences. People integrate new knowledge and ultimately change and may in their turn become change actors after they have been sufficiently exposed to messages conveyed through mass media: radio, TV, magazine, books, group discussions, when they travel or when they are connected to the Internet. Every moment in our life can be a learning experience.

New fields of specialization are emerging everyday, at the same time, other languages, knowledge and art craft are disappearing, and taking away with them a heritage and a cultural capital, the whole humankind will be missing hopelessly.

In this conference, we are called to reflect on practices, ways and means in reference to the strengthening of the collaboration of all stakeholders involved in the field of lifelong learning. We come from different countries, we have different experiences. We can learn a lot from each other's successes, difficulties and errors.

I would like to share with you the Tunisian experience related to lifelong learning at the operational level, in other words, as it is related to the knowing, the know-how, and the knowledge transmission.

After a colonial hegemony that lasted about 74 years—from 1881 to 1955—the overall illiteracy rate was close to 85 percent. In a globalized world, power and knowledge are intimately linked together: the first being the consequence of the second. In the fifties however, power was associated with old age and wisdom (patriarchal societies) or with wealth and money (aristocracy and bourgeoisie). The writing profession was a public writer's business.

At that very moment Tunisian society was preparing itself to enter modern time. The political determination constantly reiterated and reaffirmed at the summit of the state pyramid all along modern Tunisia's history gave high priority to legislation: the promulgation of crucial laws such as the constitution (1959), the Code of personal status (1956) along with the major amendments brought to it (1992), the Education Reforms (1959 and 1991), the Labour Code, the Penal Code, the Childhood Protection Code (1995) and a complete legislative system which propelled the Tunisian society into a new context where power is rather the lot of those who detain knowledge. Laws, programs and institutional mechanisms led to an overall strategy meant to develop an environment conducive to learning.

Free education, at all levels, for which the government allocates about 12.6 percent of its budget, is guaranteed for all since independence. This right becomes an obligation in 1991 for children between 6 and 16, of both sexes. The compulsory basic education, the adjusted learning schedule to meet rural needs, the social and psychological assistance provided to youth who have specific needs are some of the reforms introduced.

These reforms were aimed at reducing the number of early school dropouts (mainly girls). Meanwhile, the quality of education has improved as the teacher-pupil ratio has increased from one teacher per 45.2 pupils in 1960-61 to 1:26.4 in 1991-92.

The school enrolment rate at the age of 6 reached the parity between girls and boys (99 percent) in 1998.

Basic education includes also providing children with the capacity to decipher stereotypes and cope with them: textbooks have been revised to rid them of stereotypes—mainly those which present women as individuals confined to secondary roles and second-rate status.

This includes the teaching of human rights. Themes relating to human rights have been introduced in textbooks for basic and secondary education, thus allowing children to grasp the concept and its practice. Human rights related issues are also covered in higher education program and the High Institute for Judiciary Issues.

Formal adult literacy is an ongoing concern. The new strategy to promote literacy is an integral part of an action plan aimed at raising awareness among potential and actual learners as well as various stakeholders involved, via radio and TV social commercials and direct communication. The new approach integrates literacy with technical, manual and communication skills.

Provision of multiple sources of information makes it possible for all to know a lot about foreign cultures. Radio programs are available in six languages namely Arabic, French, English, Italian, Spanish and German. Many music bands, art exhibition, theater plays and various cultural products are produced at the many festivals that are held all over Tunisian cities and throughout the year. Foreign cultural centers implanted in the major cities count many students among their customers.

Several foreign languages are spoken, taught and learned in Tunisia. Foreign language proficiency among Tunisian students facilitate their mobility. Around 15,000 students have won places in foreign universities and colleges particularly in the United States, Canada, France and Germany.

Meantime, the Labor Code provides both men and women the right to interrupt their professional career in order to start research or continue their studies.

As early as 1956, Tunisia chose the parity for women and men. In this respect, the code of Personal Status guarantees women's rights within the families. No polygamy is allowed on both sides; no one-way repudiation; a legal divorce has to be sought by either partners; the age of marriage is fixed at 17 and 20 respectively for women and men; violence is punished when either spouse is its victim.

Ownership right is guaranteed to women as well as the right to work, to pass contracts, to set up a business and benefit from services and investment opportunities, use contraceptive devices, to be active in the economic, political and public spheres.

Perhaps the most outstanding social transformation over the last generation—and one that has been bolstered by healthier, smaller families—is the changing role of women in Tunisian society.

Consecration of women's right in all fields including education, health, employment, access to finance and participation in government and the workplace has marked this change.

There are, now more than 5000 Tunisian businesswomen. In the parliament the percentage has increased from 4.2 percent (1989) to 11.5 percent (2000).

In the local councils, women constitute 20.6 percent (1999) as compared to 13.6 percent(1990). In 1998, women account for 24 percent of judges as compared to 10.5 percent(1984). In the workforce, women represent 37 percent of public sector, 46 percent of manufacturing sector, 28 percent of university teaching staff and 33 percent of doctors.

Many mechanisms have been created to help people optimize various existing facilities to benefit from bank credits, either to establish a project or to expand it. Some examples include the Solidarity Bank, the National Solidarity Fund, along with the employment assistance programs, which provide a form of a training simultaneous with employment.

Expofemina, and the *Forum of the Productive Women* are integrated venues. The first consists of a trade show where businesswomen from different countries and continents are invited to display their products, and share experiences. The productive women's forum is an integrated activity, open to self-employed craftswomen particularly those who live in remote and rural areas. For a whole week, they exhibit their products for sale; participate in group discussions on micro-project management.

The UNFT, a major women's organization in Tunisia has an exhibition gallery that keeps a permanent exhibition where handicrafts produced by women working in the informal sector are sold.

Not only schools and universities offer education and develop an environment conducive to learning. Many campaigns have been undertaken to raise awareness and promote new concepts, attitudes and behavior within the family. Protecting the community equipment and environment, AIDS and transmitted disease prevention, anti-tobacco, anti-drug, physical and mental health care reproductive health are some of the campaigns launched. They make use of mass communication—TV and radio, as well as interpersonal communication in small groups, in schools, dormitories, youth club. These campaigns are privileged venues as the messages are devised according to target groups profiles, their needs and expectations.

Learning curves are exponential—those who have the knowledge have the power, and the Southern countries are not the ones, which detain knowledge and, consequently power. The Northern countries use and produce the knowledge and, likewise they detain power.

Southern countries have to catch up if they decide not to accept exclusion, if they do not want to be left out.

In Tunisia we privileged catching up which must, however, occur in a determined span of time.

Our deadline is stated in the agreement we have signed with WTO and with the EU.

To meet our commitments we have decided to achieve the objectives we have set for ourselves, and which will ultimately lead us to produce technology and not content ourselves with just using it.

Let me share with you some of these major objectives:

- Disseminate the culture of excellence
- Integrate quality approach in industry and service sectors.
- Make the work force familiar with such concepts as results, outcome, productivity, initiative and creativity.

The policy is to encourage the product sector to adhere to the State-decided upgrading program, whose cost is largely covered by the State and whose main purpose is to cope with the competitive imported product in a market which will no longer enjoy the benefits of State protection.

The essential challenge has been to introduce the free market system in a nation which, until little more than 10 years ago, had a very interventionist government, system and culture. Indeed, the State still plays a leading role in many areas of Tunisian life.

Changing the culture and approach of a nation is more difficult than changing its laws and this is not achieved easily. Tunisia has adopted a gradualist and pragmatic approach to the task of freeing up its trading environment.

Tunisia places considerable emphasis on vocational training and the government covers about 50 percent of certain training costs incurred by companies. The state also supports continuous skills development programs through a vocational training tax refund.

Permanent training and refresher courses and learning are encouraged including attending seminars, national and international meetings, networking and the sharing of experiences among cultures.

Information and training sessions for better career development are designed to assist participants enhance their competences and professional qualifications.

Adult continuing education is essential to cope with globalization. Workers should gain appropriate professional and technical skills which will enable them to improve their competencies and performances in the same sector or to shift to a new sector after gaining new skills. Continuing education and training is thus a part of a national campaign to upgrade enterprises and improve their competitiveness in a manner consistent with Tunisia's desired position in the global economy.

Tunisia has also assigned to itself the obligation to develop tools and instrument, which will enable it to upgrade from the status of consumer to that of producer. In a short span of time, Tunisia is becoming a computer program's exporter, earning about 50 million dollars, and three times as much, by 2003.

Tunisia encourages communications and high tech activities. It has decided on a public/private strategy for the communication sector by providing space for scientific producers all integrated in one site.

New information and communication technologies in a global context are very important to the country's economic competitiveness. The promotion of exports and the encouragement of foreign investments in all fields imply jobs creation and employment. In this context, Tunisia is conducting a comprehensive campaign which involves many actors and components.

Improving technological competencies required in the workplace is the priority. Tunisia aims to meet this need through establishing research and technical centers focused on several areas of business—universities and companies close together.

The success of this experience is evident as the first center is already operational, encouraging the authorities to develop ten more centers which will cover specific economic fields.

Other projects are initiated to prepare an environment conducive to learning, disseminating the information and communication technologies capable of bridging the gap between northern and southern countries—foreign language learning, widespread use of the Internet, video-conferences, connecting educational institutions to the Internet, increasing access to these technologies all over the country.

Radio and TV networks in collaboration with civil society, the government and the private sectors are conducting a multi-media campaign (commercials, seminars, group discussions and exhibits) to promote the use of these technologies and make them relevant to families, mainly to children.

So many various programs, which integrate as much new concepts and involve almost the whole population among adults, youth and children, have to rest on institutional mechanisms so that sustainability and durability are ensured. It also implies learning capabilities and training opportunities as well as the acquisition of new knowledge and competencies.

We cannot depend on time's doing and its effects as we did in the sixties or in the seventies. Change is so rapidly involving all aspects of life and diverse issues: education, vocational training, communication, exchange, public life, professional life that swift actions have to be taken. This is the reason why lifelong learning has to be more structured, better managed, and organized.

Quantitative and qualitative evaluations and assessment conducted on a periodic basis reveal some significant findings.

It is difficult to measure and assess the impact of so many different programs and actions if we did not determine precisely what output to expect, what parameters to select and privilege. Assessing figures such as number of literate people, teachers, doctors, etc. is easy; things get more complex when we refer to individual capacities in terms of mastering their social environment and communicating with other groups within or without one's own cultural group.

There are many programs and facilities aimed at improving learning skills in various fields, but some of them remain unknown to the targeted populations—under-disseminated or incorrectly used if available.

What parameters to identify to assess impact and ultimately to improve learning opportunities—their availability, accessibility and consistency with society's expectations needs and aspirations is an important concern.

The establishment of a transversal/horizontal entity capable of determining indicators and assessing available opportunities in terms of form and content could be an answer to this concern.

This entity should be qualified and capable of operating in a reactive and a proactive ways, in order to anticipate difficult situations and cope with them through training, information, planning, communications and motivation.

Regarding the world's complexity as it is shaping in the 21st century and as far as the implementation of lifelong learning is concerned, we may say that whatever we do is seldom sufficient to meet the individual's and society's expectations. Thus efforts should be oriented to the optimization of human and financial resources, including volunteers and professionals who are in charge of these lifelong learning opportunities.

Networking should be enhanced and sought for among different stakeholders: government and non-government organizations, at the local, regional, and international levels to reconstruct lifelong learning and allow it to expand and encompass political, social and cultural aspects.

Partnership between users and providers of lifelong learning should be encouraged for the promotion of a culture capable of using different technical, technological, modern and classical devices for sharing and understanding. This human Communication Culture should then be capable of defeating the Indifference Culture.

These are some thoughts on the Tunisian lifelong learning experience. It is a continuing challenge. And I am fully aware that other experiences and other successes are in store for us in this Conference. Our culture impels individuals to go as far as China to learn more, from our Chinese friends and also from all of you who came for this important gathering.

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PART 3

Promoting Democratization

Learning in a Global Society

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Titus Alexander

Introduction

How and what we teach matters. Learning increases present enjoyment and future possibilities, for individuals, communities and all of humanity. The last century was the most potent in human history. There were great achievements in science, technology and the economy, which were the fruit of centuries of discovery and research. "Knowledge is power", as Francis Bacon wrote, and the pursuit of knowledge has brought many benefits to billions of people. But technology can be used to destroy as well as to create, and economic development can have negative consequences, in the form of pollution or exploitation.

We need to pay more attention to social invention and development, to our relationships with each other and the rest of nature, because the world of 2100 is sown in the imagination today. Our values and social context inform our priorities for learning. We do not lack technical skills and knowledge, but the political will and ability to use them effectively. In particular, we need to recognize that all learning has a global dimension. Our task as educators is to bring it out by understanding the issues; facilitating people's learning; envisioning a

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viable future; and developing political skills and abilities to apply what we know.

By envisioning a viable future, we need to think about a world that is environmentally and humanly sustainable; that is peaceful, prosperous and also joyful.

As educators we need to have a view of the future and the challenges facing humanity, since this will inform what and how we teach.

What are the most serious global challenges facing humanity?

Each one of us will have a different answer to this question, depending on our values, experience, knowledge, and where we live. But whatever it is, our answer will influence our approach to education. And the better our answer to this question, the more valuable our education will be. If we get the answer wrong, we could cause serious harm to individuals and society. If we get it right, we could help people and the world improve themselves in powerful and positive ways. Among the global problems facing us are: AIDS and other diseases, arms proliferation, climate change, conflict, crime, diminishing fish stocks, food security, fresh water depletion, loss of biodiversity, migration, ozone depletion and population growth.

Lack of education, skills, investment, health and social provision for the world's poorest people are also major challenges. For many people, the erosion of traditional values, cultures and languages are a grave challenge, while others see education, development and modernization as ways of overcoming oppression and exploitation, while yet others see globalization as a new and greater source of exploitation

Some problems are worldwide, such as crime, conflict, poverty and AIDS, while others are global, such as climate change, trade, financial flows or structural inequality in the global economy. The first set of problems calls for international co-operation, while the second requires concerted action. My purpose here is not to discuss global problems, but to highlight their importance for our future and the need to make the right decisions about how we deal with them, because if we get them wrong, we could suffer a century of wars, environmental disaster and economic chaos.

The very terms "right" and "wrong" are contentious, but in education cannot avoid discussing what values and principles inform our priorities about what and how we teach.

Some important points from this discussion of global challenges are that:

1) Global issues are inescapable and must inform all our learning.
2) Our values matter, because they inform our priorities for learning.
3) Context also matters, because the priorities in an African village or urban China are different, although most global challenges affect people in most places, however different.
4) We have the technical knowhow to deal with all of these problems, but what is lacking is the political will or institutional capacity to deal with them effectively.

This brings me to a key point of this paper: technical skills and knowledge are not enough. People need to be able to decide what is important, and have the political or entrepreneurial skills to address the problems that will affect their lives, whether it is a global warming or the availability of fresh clean water. Global problems mean that long-term survival depends on our ability to solve problems together. If we fail, we will be spending this century clearing up the mess.

Is that what we want to do?

During the last century, hundreds of millions of people died prematurely because people failed to deal with issues of nationalism, economic depression, conflict, famine and disease. Hundreds of millions of other people also owe their lives and well-being to the fact that these issues are being dealt with effectively in much of the world.

The challenge of education, therefore, is to equip people with the skills, knowledge, attitudes and values which will enable them to understand and deal with a rapidly changing world, so that humanity can cope with these challenges effectively. This means both technical skills and the political skills need to have a part in deciding which issues should be tackled: does the village need a new road, a new dam or women's education? Should the country build a new oil refinery or invest in renewable energy? Should I train to be a teacher, a nurse, a soldier, a lorry driver or an entertainer?

Of course there is much more to education, but if we cannot help people deal with big issues, they may not have the opportunity to enjoy other possibilities of life, because climate change, war, disease or economic depression narrows or destroys the opportunities that should be open to them. But it is not enough to equip individuals or even whole nations with sufficient skills and knowledge, because many challenges that confront them come from beyond their borders.

Why do we need education for sustainable development and global democracy?

We live in one world. Our food, jobs, environment, health, entertainment and holidays are closely linked with the rest of the world. International trade, travel and communication mean that local communities are deeply affected by what happens in different parts of the world. The global problems mentioned above mean that our long-term survival as a species depends on our ability to work together across the world.

Sustainable development simply means that we live in a way that we do not undermine the means of survival for future generations. Throughout human history, civilizations and settlements have perished because they eroded their environmental life support systems, succumbed to disease or failed to maintain peaceful relationships with other human settlements. Because we live in a global society, and problems can spread rapidly from one part of the world to another, or trigger a chain reaction that could affect everyone, we need to be much more aware of our interdependence.

Education that does not take account of our global interdependence fails to give people a full understanding of whatever subject or skill they are learning. Everyone in education therefore has a responsibility to develop global awareness. Our education diet must be transformed, just as English eating habits have been transformed by the global cuisine. We are now as likely to eat or cook Chinese, Italian, Thai or Turkish food than anything specifically English. Yet in practice, most post-school education is probably closer to the 'meat and two veg' of post-second world war English cooking than the kind of learning needed for an environmentally sustainable global society. The point is, learning about the world and how to take part in it, should be as much part of most courses as global dishes are part of the menu.

In Britain, the government emphasizes the need for skills and knowledge to compete in a global economy, but that is not enough. Competition is about gaining market share in the global economy. There is a place for market competition, because it can improve the quality and efficiency of production, but all competition creates losers and increases inequality. Successful competition in one area also means millions of people are displaced from the land or made unemployed in other areas. Competition can also lead to environmental degradation, military conflict within or between nations, and other undesirable side-effects. If we do not pay attention to these issues, the price of success could be self-destruction.

Over the past two centuries, science and economics have given humanity enormous power to provide goods and services, as well as to fight wars and to exploit the environment. The challenge of this century will be to create political and cultural innovations that will enable us to deal with the environmental and social dimensions of globalization. This will include the development of global democracy, as people demand greater accountability and participation in international decision-making.

Just as science and economics have been driven by learning, so we need to develop new forms of learning to deal with environmental and social issues on a global level, as well as locally.

What should we teach?

From the above argument, it should be clear that I believe we should teach in such a way that people learn how to live in a rapidly changing world so that they can also contribute to tackling wider global problems, or at least not to make them worse. This means learning

- Resilience and self-esteem, so that people are capable of responding positively to change;
- Team work and cooperation, so that people can work together on issues;
- Creativity and problem solving, so that people can pioneer new solutions;
- Independence of mind and critical thinking, so that they can analyze issues and persist despite skepticism or opposition from conventional thinking;

- Learning to learn, so that people are able to continue learning effectively throughout life;
- Public speaking, presentation and communication skills, so that people can get engaged with a wider public more effectively;
- Political and citizenship skills, so that people can take part in decision-making effectively;
- Global power structures and processes;
- Core concepts and knowledge of sustainable development and global interdependence;
- Appropriate values and attitudes.

These dimensions of learning are kind of "meta-curriculum" which should inform and infuse the whole curriculum of literacy, numeracy and specialist knowledge in science, technology, the arts or other subjects. They are essential aspects of "political literacy," which people need to engage with the world that shapes their lives through the decisions and actions of other people. This also includes diverse "literacies" and knowledge systems through which different communities and cultures experience the world.

I would just like to discuss the last two of these dimensions in more detail.

There are many different versions of the core concepts of sustainable development and global interdependence. In Britain, the independent Sustainable Development Education Panel, which advises the government, has developed these into seven key concepts:

1) Interdependence – of society, economy and the natural environment, from local to global
2) Citizenship and stewardship – rights and responsibilities, participation and cooperation
3) Needs and rights of future generations
4) Diversity – cultural, economic and biological
5) Quality of life, equity and justice
6) Sustainable change – development and carrying capacity
7) Uncertainty and precaution in action

In my view they need to become more precise, to include systems thinking as well as key facts about the world, including Agenda 21, Human Rights Conventions, United Nations agencies, the World Trade Organization and other international agreements that affect our daily lives.

All education is informed by certain values and attitudes, some of which may be unconscious. Education has often focused more on "know how" and "know what," but values are our "know why," which influences what we consider important. At the UN Millenium Summit, world leaders unanimously adopted a statement of 'fundamental values to be essential to international relations in the twenty-first century.' These include freedom, equality, solidarity, tolerance, respect for nature and shared responsibility.

Who should we aim to teach?

In a rapidly changing world, everyone is a learner, and we can no longer assume that older generations have all the skills and knowledge to deal with the challenges facing us. Children are often teaching their elders how to use new technologies, and young people are often at the forefront of demands for environmental sustainability, justice and peace.

Lifelong learning starts in the home, so education for parents should also include a global dimension. It is encouraging that nurseries, schools and workplace education are beginning to take account of global issues, particularly concerning the environment.

But lifelong learning in a global society also needs to address policymakers and decision-takers as well as educators and social actors such as trade unionists, business people, NGOs and consumers. It is inappropriate to think of teaching as a top-down activity, in which the curriculum is broadly approved by those at the top and then 'delivered' by the more educated to those with less education. Those at the top may have as much to learn from those who have been excluded from education. Good teachers are always learning from and with their students, not simply transmitting their knowledge and skills to others. Thus education becomes part of the process though which society thinks about the challenges it faces. This is an essential dimension of citizenship and the political process. This in turn has a profound influence on how society is organized.

How should we teach?

It should be clear that by teaching I do not mean instruction. Teaching is the process through which one person helps others learn. It may include instruction, but more often than not it involves drawing out people's experiences, facilitating dialogue and discovery, presenting key information or challenging assumptions. The teacher has to be a 'lead learner', learning from participants as well as facilitating learning.

We also need to ensure that our places of learning take account of global issues in the way they are run. This means looking at their environmental impact, at their overall values and ethos, at the way in which they include people from different cultures and how they involve people in decision-making. A global perspective cannot simply be added as another subject in the curriculum. It changes the whole way in which the institution works.

I would like to briefly describe 7 examples of support for learning about global issues in the UK:

1. **Global learning 2000:** ***Guidelines for Policy and Practice*** is a short document on curriculum, key concepts and strategies for policy-makers, curriculum managers and tutors in education for adults, aimed at informing decisions about funding, course development and teaching methods. It has been used, for example, to develop specifications for accreditation by City and Guilds and the Open College Networks, and distributed to all colleges in the country.
2. **Learning in a Global Society** is an accredited course that uses collaborative learning methods over three weekends to give detailed support for people developing an adult learning project or course. It starts by drawing on participants prior knowledge and experience by creating a time line of shared experiences and an 'issues map' of global challenges. Participants used this to define their priorities and then develop a real project to address one or more priority. Past projects have included a peer education program for girl guides, a story telling project linking Ghana and a town in England, training for fair trade advisers and a community education program using computers. By focusing on real projects, the course

enables people to develop skills and understanding in a much deeper way.

3. **The Workers' Education Association's (WEA) Global Education Programme** trains tutors in mainstream subjects to develop a global perspective in the curriculum, from literacy and literature to dressmaking, local history and computer studies. This approach brings global awareness to many more people than would join a course about global issues.
4. **International Broadcasting Trust** (www.ibt. org.uk) is an educational charity that works with television stations to produce programs which are widely used by schools and adult educators, such as the recent BBC World 2000, Changing China (details from sales@4learning.co.uk) or Pain, Passion and Profit, a documentary on Africa. Many of these programs provide useful source material for adult education courses, as well as information for the general public, although they rarely reach more than five percent of the audience.
5. **International Study Circles** is a collaborative workers' education program on globalization using the internet to link study groups in several countries. (www.tsl.fi/ifwea/isc)
6. **Fairtrade** projects sell coffee, bananas, cocoa, tea, orange juice, wine and other goods to provide a better price to producers and to educate consumers through information about products.
7. **Campaigns** such as Jubilee 2000 on debt, the boycott of Esso oil over climate change, Charter 99 on global democracy, or the Tobin tax on currency speculation, all have an educational function, although the educational dimension can get lost in a narrow campaign focus.

All of these educational projects involve engaging with the world in some way. People simply study and reflect on the state of the modern world without becoming involved in it. Just as the study of science involves changing nature as well as understanding it, or business studies aims to equip people to engage in business, so the study of global issues is about influencing the world.

Teaching controversial issues inevitably raises questions about political indoctrination or one-sidedness. This is certainly an issue for education that accompanies any campaign, which aims to achieve a specific objective, whereas alternative points of view can appear as a distraction. But it is important for people to make up their own minds about an issue. Alternative points of view can provide a deeper understanding of an issue and the vested interests involved. This means adult educators have a responsibility to play devil's advocate and present different points of view.

How will we measure our effectiveness?

The ultimate aim of education is to improve the human condition, so that we should not be afraid to see learning in a long-term context, seeing effectiveness in relation to changes in society as a result of our work. We need to be able to ask ourselves: To what extent does our work in education enable people to tackle the major challenges facing humanity? This requires a long-term perspective and a willingness to be self-critical. Assessment may be very difficult, so we have to use proxy measures. In the short term, we can ask participants what they got from the course, and also improvements in abilities and knowledge. In the medium term, we can look at the outcome of particular projects or what people have gone on to do as a result of taking part in an educational program. But the most valuable outcome is one that also makes a difference in the world. We should not be afraid to ask, as educators, how much have we helped to improve the world we share? How have those who I have been working with improved their lives and those of the people around them?

Conclusion

In conclusion, I would like to return to the main ideas presented at the start of this paper:

1) Humanity faces serious challenges from climate change, poverty, inequality, population growth and other issues.
2) Education for sustainable development and global democracy is about equipping people with skills, knowledge and values to deal with these challenges effectively.

3) Above all, we need to teach people how to take part in decision-making as global citizens.
4) We should ensure that everyone can learn about global issues, including decision-makers, parents and people who shape the curriculum for adult learners.
5) Learning has to be participatory, engaging people's own experiences and perspectives, but also challenging them to look further.
6) Ultimately we measure our effectiveness by the extent to which we help improve the human curriculum, by creating worthwhile learning experiences for participants and by enabling them to improve the world in the long term.

Tackling challenging issues is essential for survival of the individual, society and humanity. Technical skills and knowledge are not enough. It is essential for people to learn citizenship skills so that they can understand these issues and develop the social and political responses to deal with them effectively. Learning citizenship is not the same as political instruction, because it involves people thinking for themselves in terms of their own particular context as well as the global context. What is appropriate in one part of the world may not work in another. But people can learn from each other wherever they are. The key issue is that new problems and opportunities require new approaches which involve everyone as learning citizens. This can be seen as challenging for existing institutions and those who run them, but citizenship skills also include the ability to involve them in bringing about changes needed. This means building trust and support with educational and political authorities, building trust with learners, and above all, trusting yourself as a lifelong learner.

Citizenship and Democracy in Socrates' and Grundtvig's Europe

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Judit Ronai

Introduction

The EU Memorandum on Lifelong Learning is a strong and hopeful document, a strong vision of a renewed Europe. We can all agree that "Europe demands a fundamentally new approach to education and training."[1]

The challenge is, whether Europe has a chance to contribute to the renewal of humanity, as "unless we are able to translate our words into a language that can reach the minds and hearts of the people, young and old, we shall not be able to undertake the extensive social changes needed to correct the course of development."[2]

Before I continue giving reflections on the document I will explain why democracy is the focus of my paper.

I was born and raised in Sopron, a tiny spot in the world that has become a very important place in the modern history of humanity. It was in Sopron that the "Iron Curtain"—the symbol of a world artificially divided by the Great Powers—was broken through in 1989 at the "Pan-European Picnic," clearly showing the world that the dawn of a

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new world situation of democracy was beginning. This new beginning reflects a global dimension that is also crucial for the rebirth and renewal of Europe.

Hungary's role as an integral part of Europe was brutally ended by the dictatorship imposed after 1945. Hungary's reintegration, together with other countries in the region is an important aspect of politics in Europe today.

Hungary's proximity to the turbulent areas of Southeastern Europe also makes the opportunities envisioned by lifelong learning and the creation of a real, lasting peace in Europe all the more important. Two of the European Union's important lifelong learning programs are the Socrates and the Grundtvig programs. Europe faces a great challenge: can it understand and implement the systems of values represented by Socrates and Grundtvig?

How can we achieve these goals in Socrates' and Grundtvig's Europe? What is it about the European heritage that should survive for the benefit of mankind? What should be the basic framework of lifelong learning for the European and global renewal?

The challenge of a renewed European and global citizenship is, whether we can understand the message of Socrates and Grundtvig, who became symbols of a Europe to be renewed through lifelong learning. They could only become symbols, because there were serious, successful, human dimensions to their achievements.

I look at the 19-20th century Nordic adult education practice as a successful renewal of the Greek democracy-based tradition.

How lucky are we Europeans to have a practical opportunity to grasp the spirit, the "secret" behind this, as the "golden age" of this "Grundtvigion" tradition which lasted up to the 1960s of the 20th century. It is close in space and time.

It seems that if we want to have a successful lifelong learning process for the people/peoples of Europe, we have to understand the messages of these achievements.

Historical-social background as a challenge for the renewal of democratic processes in Europe

We have to understand the different historical characteristics of different regions in Europe if we want to have a real dialogue about the future of the continent.

In the 19th century the period of formation of national states was already completed in Western Europe, while in the Eastern part, multinational empires were still the rule: the Habsburg Empire, the Russian Empire, and the Ottoman Empire. If we study Central Europe at the beginning of the 19th century, we can see that there is no independent nation-state. The formation of these nation states began in the 1820s, paradoxically, in the most backward part, the Balkans. The collapse of Russia and the military defeat of the central powers swept away the last obstacles to the national revolutions. Amidst the quick, explosive changes—revolutions, counter-revolutions and rebellions—the old, imperial system in central Eastern Europe broke up From this movement, the question was, how much territory each nation can get. The unresolved issues of the national question constituted the basis of the permanently explosive so-called eastern question. Historical developments in the two halves of the Europe also differ in the fact that in the East, as opposed to the West, most peoples lived under foreign rule for centuries, and the struggle for state creation and sovereignty constitutes the very backbone of history.

In Western Europe essentially homogeneous national states were created, while the East's traditional great empires were always multinational and attempts to homogenize them were doomed to failure: they never developed into national states. The national principle therefore resulted in the unification and centralization in the West and fragmentation in the East. The majority of the newly-established states are heterogeneous, with significant national minorities outside the "mother country" and distanced from it, while members of other nations live within the country. There is an extreme complexity of the national factor in Central Southeastern Europe and that is why the therapy must also be complex.[3]

It follows from the above that any analysis of the situation in Eastern Europe must avoid simplified explanations, which frequently distort evaluations of the real situations, both in Western and Eastern Europe.

While the era of the "Iron Curtain" was undoubtedly the darkest period in the history of Eastern Europe, it is also clear that Hungarian society was never as helpless as many think. Hungarian society played an important and active role throughout the period, even in the darkest years of the 1950s. The popular uprising in 1956, which shook the very foundations of the dictatorship imposed in Eastern Europe, bears clear witness to this fact.

It is worthwhile to take a look at some aspects of the dark decades preceding the fall of the Iron Curtain, which may prove useful in formulating a strategy for lifelong learning as well.

For individuals and societies in the West, there are generally greater opportunities for acting freely than are available to their Eastern European counterparts, while it should, however, also be noted that a great difference has developed over recent decades between the central area of Europe striving for membership to the EU and the turbulent areas of strife in South-Eastern Europe.

What I am referring to is that it is not possible to simplify the situation of Western and Eastern Europe for the last 50 years into the convenient duality of the "free world" versus the "not free world." Indeed, one could even dare to state that in certain respects, people and societies in Eastern Europe had a better chance to experience a certain kind of freedom in their lives than those living in Western Europe. This form of freedom—perhaps we can call it the "ironic freedom"—of the Eastern Europeans is something that we must discuss.

True, the bureaucratic systems left their marks on them, in depriving them of their civil rights. True, they were extremely vulnerable vis-à-vis the overwhelming power of the party-run state. But, they experienced a form of freedom which was easier for them to attain than their counterparts in Western Europe.

They had the "freedom" of living detached from the world that they actually lived in, of not being allowed to identify and not identifying with the world they lived in, but rather of being detached observers. This forced objectivity, this forced ironic distance and distancing, this forced independence can be an invaluable gift to people.

In the West—where things more or less glitter and gleam are comfortable, where things more or less work efficiently, where solving fundamental economic and social problems is not hopeless—people (at least those who are reasonably well-off) are easily "swallowed up and entranced" by the reality surrounding them. Nothing incites them and nothing forces them to constantly keep a distance between themselves and the world around them, so that they could at least in part view the world from a detached perspective. In this state of being, they can lose their ability to think in terms of alternatives, to conceive of other possible lifestyles and worlds. They have both the "blessing and the curse" of accepting things and their lives as they are, as they have developed. They can sit back and "live life in the here and now."

Their counterparts in the Eastern Europe, on the other hand, are "blessed and cursed" with an ironic and peculiar dual perception of things, and with the necessity of thinking in terms of alternatives.

This is because the world that they had to live in worked so poorly and so unreliably that they could not accept things as they were and could not feel at ease in it. Like it or not, they were forced to seek something different, something better, something more acceptable, and thus to explore the alternatives.

This state of being can be termed "positive alienation" which is a kind of unwanted and often unconscious awakening from the sleepwalker's amnesia of "life is good like it is."

Thinking in terms of alternatives and seeking alternatives became a life or death question in social life in Eastern Europe under the previous political dictatorship.

It is important to highlight and see this aspect, because, if a society looses its ability to think in terms of alternatives, it misses the moment of opportunity when it is faced with a choice.[4]

In formulating a strategy for lifelong learning and in developing the concept of an ideal citizenship model which is imperative for the program to be successful, it is worthwhile to concentrate on the challenges facing European democracies, approaching these from the perspective of the constellation of relationships described above.

Each and every political elite needs voting citizens. Broadening enfranchisement in the 19th and 20th centuries in Europe was one of the most difficult tasks for the political elite. The history of voting rights in various European countries provides outstanding examples of how the political elite attempted to control the progress of enfranchisement with stubborn determination and constant political maneuverings, how it tried to slow down this process, how carefully it deliberated on when to open or close the safety valve of who had the right to vote, and how precisely it selected those groups who were granted access to the bastion of constitutionality, because they no longer posed a threat, or were low risk, or were perhaps even useful groups from the point of view of the political order that happened to be prevailing at that time.

In Hungary, the traditional meetings of the privileged orders were replaced after 1848 and 1867 by a peculiar, Eastern European, monarchial version of an Anglo-Saxon style parliament. The struggle for enfranchisement began at once, as did also the efforts to restrict it, continuing all the way until 1938, at which time universal, secret voting rights were extended to virtually the entire adult population of the country.

Following the Second World War, the new political elite began to construct its own new mechanisms, based on a form of pseudo-citizenship, while at the same time utterly destroying the democratic progress that had been achieved. These new mechanisms embraced ever-wider sections of society, which, for want of a better alternative, accepted a state of political passivity.

On the other hand, the ruling political elite pursued a policy of forced industrialization and socialist modernization, while on the other hand, it retained the parliamentary system and the right of secret voting, but stripped it of any and all meaningfulness. Hence, Hungary lost an institutional system which is absolutely essential for efficiently governing a modern society. The absence of such an institutional system contributed in great part to the increasingly severe operational problems in the system, which eventually led to its final collapse.[5]

It was at that point when Sopron became the symbol of a new, democratic rebirth in 1989.

Here, at this point in the world, it is justified and important to pose serious questions as to how the lifelong learning program can contribute to a rebirth and renewal which is necessary, by the development of an active, democratic perspective on citizenship.

We can see that, in political studies of the EU, citizenship have become one of the most extensively discussed topics of the last decade.

> After Maastricht the peoples of Europe do not only have legal access to the single market, they are now members of a community with rights and duties. The creation of a concept of European citizenship marks a significant departure from the traditional link between nationality and citizenship in the nation-state. It represents a loosening of the ties between persons and a State and forms a symptom of a post-national citizenship.[6]

> Citizenship is not only about social rights, it is also about the social reality of peoplehood and the identity of the polity. Citizens constitute the demos of the polity. Demos is expressing the link between citizenship and democracy. Democracy doesn't exist in a vacuum. It is premised on the existence of a polity with members—the demos—by whom and for whom democratic discourse with is many variants takes place. Simply put, *if there is no demos, there can be no democracy.*[7]

According to the European Commission, learning for active citizenship is a significant challenge in building a knowledge-based Europe. In a high-technology knowledge-society learners must become proactive and more autonomous, prepared to renew their knowledge continuously and to respond constructively to changing constellations of problems and contexts. Turning Europe into a knowledge-based society includes promoting a broader idea of citizenship which will be able to strengthen the meaning and the experience of belonging to a shared social and cultural community.[8]

To develop the right competencies for this a transformation of the pedagogical methods is required *from teaching to learning.*

According to the European Commission "The practice of citizenship becomes more like a method of social inclusion, in the course of which people together create the experience of becoming the architects and actors of their own lives." To become an actor is an ideal for active citizenship.[9]

Since the post-war period, focus in Europe has shifted from social citizenship to active citizenship, from adult "education for social justice" to "lifelong learning for active citizens."[10]

We can conclude, that citizenship is clearly not a neutral term with one meaning accepted by all. On the contrary, citizenship constitutes a battlefield on which different interests attempt to leave their own imprint. Adult education and Lifelong Learning are important participants in this battle. The European integration process will, it is assumed, lead to an intensification of the battle regarding citizenship.[11]

Significance of the Nordic model for European and global renewal

Is there any model in the lifelong learning process in Socrates' and Grundtvig's Europe to learn from?

It seems to be worth to have a close look at the "North."

It is obvious that the Danish-Nordic way of modernization took place in a different way from the Western model. For Grundtvig it was important to create a knowledge-based society, where people could develop the right knowledge for their self-development in a modernization process.

In the Nordic tradition adult education (lifelong learning), in the broadest sense of the concept, has had a very special development since it started in the 19th century—the period of the first free constitution, which introduced democracy. It was a "government of the people, by the people, and for the people"—which presupposed free and enlightened people, aware of their responsibilities and actively participating in all aspects of creating a democratic society. As an organic part of this democratic awakening Grundtvig started his "enlightenment of the people, by the people and for the people." The word "enlightenment of the people" is difficult to translate, it covers almost all socio-cultural activities and a variety of alternative, non-formal educational initiatives—from evening schools in adult education to grassroots work—outside the formal educational system.

Equivalent English terms range from socio-cultural activities over non-formal education, adult learning, folk education to awareness-building, consciousness raising or conscienzation.[12] It became clear, that Grundtvig's learner-centered approach honors cultural heritage, values life experience as the basis for learning, strengthens one's self-identity and one's role as an active learner and a creative citizen, builds a base for democratic social action, and embodies the idea of "education for life."[13]

It was a complex education model for democratic citizenship, where developing narrative capacities of the person became an essential giving tool to participation in democratic dialogues.

It has an important message to the lifelong learning project of contemporary Europe.

Negotiation of meaning presupposes these kinds of skills:

- To be able to feel, if not "at home" then at least comfortable, in several social communities and cultural contexts and rapidly changing social demands, sensitivity toward, and mastery of, different types of discourse, narratives and cultural codes.
- The sense of belonging is strengthened by the knowledge of, and participation in, the narratives of a given community.

The aim of lifelong learning for active citizenship in the description of the Memorandum on Lifelong Learning is: "that people take the project of shaping the future into their own hands" means that people do not want to have a plan of action enforced on them by others, they want to be co-creators of their future, to find a possibility to contribute , being the individuals they are, and feel personally responsible for their choices and situation. The expression: "To take the future into your own hands" has an impact that goes far beyond the single individual. It necessarily involves others, it implicates to a smaller or larger extent our mutual future. And it requires competencies that includes reflection of oneself and of the point of view of others, competencies for dialogue, understanding, cooperation and negotiation of meaning and values.

We have great difficulties understanding other social codes, and are inhibited in creating new affiliations. It is our narrative competencies that allow us to take both the past and the future in consideration and to combine intentions and actions.

Citizenship is more than a status, a societal guarantee of rights. Democratic citizenship implies legal access to participation, and a pedagogical practice that facilitates in participation in social communities, founded on democratic values.

The purpose of lifelong learning for active citizenship should be that the individual human being and the meaning of life is absolutely central, not in opposition to but deeply entrenched in a coherent, democratic society.

The concept of growth seems to appear in the personal development. Personal development, personal growth and personal enlightenment and general education paradigm which is developing in these years at the turn of the millennium.[15]

How can we renew our cultures for a renewed citizenship in a lifelong learning process for democracy?

If the self of a person is not improved, there can only be pseudo-democracy and not any improvement in happiness of mankind, since no inner peace can be achieved.[16]

We also have to put the question: how can lifelong learning contribute to the peaceful regeneration of Europe? We live in a new historical reality. In 1989, the Iron Curtain, the symbol of a word artificially divided by the Great Powers was broken through as a clear message of a new world situation. I am convinced that lifelong learning has a real mission, helping international understanding.

The "golden age" of the Nordic adult education tradition gave birth to a special attitude to the question of peace. Grundtvig's question was: What was the authentic spirit of the North? He realized: The Nordic spirit is a fighting spirit. Grundtvig spent his entire life grappling with the question: Is it possible to connect freedom, peace and fighting? Are freedom and peace not absence of fighting? Not to Grundtvig.

According to him, it was of decisive importance that a fight has a higher goal than merely the desire for power. Therefore, Grundtvig differentiated between two forms of fighting. A life-giving one and a destructive one. Not only fighthing, but peace also comprises two distinguishable forms. According to him, without living fight we become slaves of "death." These ideas became the basis of his concept when he described the philosophy of "struggle for life" in a democratic dialogue, where the individual is able to use the living word instead of violence. The question for Grundtvig was: *How could fighting be transposed into a so-called spiritual discipline?*[17] It became an organic element of the Nordic democracy-based school for life tradition and also became the basic philosophy in the dialogues among the Nordic countries.

It is also true, that Grundtvig's education philosophy had a global dimension, however this part of his philosophy was not turned into practice in a complex way during the "golden age" of Nordic adult education. Time has arrived to develop it for the benefit of lifelong learning as mankind is a geo-ecological entity existing/living within the framework of the same biosphere.

Gobalization is usually associated with economic integration of the world, but it can really occur only when the globalization of cultural, traditional and value systems take place. Intensification and speed of contacts between people and reduction of geographic as well as social boundaries between them have created a global human conscience. History has shown that struggle based on cross-cultural viewing of issues, exchange and education has resulted in emergence of basic core values such as the need for basic human rights, ecological and economical sustainability, gender equality and improved quality of life.

The desired global development can only be based on a new type of citizen who:

- works for a cause which he/she can relate to others locally or globally
- creates and uses networks which are concerned with the global issues,
- has the capacity to identify the core values of global concerns which will lead to an action through lifelong learning for life,
- has global civic attitudes,
- is in the process of cross-cultural communication, education, networking and exchange,
- insures that the state plays a vital role in providing opportunities to develop knowledge, skills, values and attitudes through the curriculum,
- works toward changes on local level with a global perspective,
- exercises the duty to educate and motivate others and
- takes responsibility for shaping the common future of mankind.[18]

Conclusion

It is a real challenge for us to grasp and renew these ideas in a new European situation in the lifelong learning process when developing the global dimension of active and democratic citizenship is also part of the educational and pedagogical agenda.

Education is a lifelong learning process which comprises the right of all people to question and analyze situations around them and afar, the right to imagine and create wider horizons for the human mind, the right to read one's own world and to write one's own history and that of his/her community, the right to have access to educational resources available in one's country and community, the right to develop individual and collective skills in democratic decision making and good citizenship, as well as the right to have and develop one's inner life and identity based on one's cultural heritage and global intercultural communication.

Our societies need lifelong learning centers able to eliminate the controversy existing between the ever-changing and complex requirements of our age and societies and educational systems which are unprepared to meet these requirements. The age we live in requires enlightened human beings capable of co-operating to solve their crises. These new learning centers will have to be able to help people exercise active citizenship and self-restraint which has become a universally vital question in the global ecological and democratic demands. It is an indispensable condition for survival, whether alienated and hopeless people could be reintegrated to the societies.[20]

If we want to see learning societies around us, then we have to formulate a concept of lifelong learning for life to

- awaken the joy of asking, searching, exploring, learning
- promote more and more citizens to a constructive grappling and handling of current common problems,
- point out in all spheres of the communities interesting learning possibilities and
- make new information and communication technologies available to more self-directed learning.

This creative development of a lively learning society and learning culture is a new vision aiming at a cooperative learning movement in the spirit of democratic citizenship.

This new approach to a broader movement cares for a new solidarity of learning citizens and a common cooperative development of a new *democratic culture of lifelong learning for all*, for *democratic citizenship for all*.

Perhaps, this lifelong learning movement for democratic citizenship is now a necessary step in the evolution of mankind.[21] As Konrad Lorenz also stated:

> If science, with its message, were capable of achieving a breakthrough so great as to overcome the extent to which mankind does not perceive the global danger and its cause, the result would be more than Copernican turn. In this case he considers an evolution of higher order to likely take place—an evolutionary leap which corresponds to a different, higher evolution to into Man.

We have to add, however, that the basis of the success of the "Golden Age" of the Danish-Nordic "education for life" movement was the first free constitution of Denmark, which introduced democracy. It seems that a successful lifelong learning movement for life in Europe will also presuppose a perfect European Constitution for democracy.

Endnotes

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Education for Non-discrimination[1]

R

Cecilia Millan

> *Ceux qui adorent les femmes, mais…*
> *sont les mêmes que ceux qui*
> *ne sont pas racistes, mais…(B.Groult)*[2]

Education is obviously an essential right, which must be attained, such as development and democracy. Education has also been identified as one of the five themes of the World Conference against Racism, Racial Discrimination, Xenophobia and related intolerance. Everybody mentions education as an essential right, but we ignore how he or she questions education, or where he or she stands to demand it.

According to UNESCO, teaching tolerance in the classroom is the key—through training teachers on conflict prevention and resolution through the revision of school textbooks to remove stereotypes and discriminatory elements, through the revision of programs and the inclusion of values of human rights, tolerance, peace and solidarity in the curricula. This is apart from educating parents and the community that is also essential.

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However, if we want a culture of solidarity, collaboration, peace, we have to develop a culture that allows critical thinking. If we advocate for the right to development with equity—where equal opportunities ensure the construction of a non-exclusive citizenship, then the focus of education must be bi-directional: education for ourselves and education for and with others from a gender perspective. That is our challenge for the next century: the emphasis on non-sexist education.

We are aware that education has been and still is a vital instrument for the persistence of racial discrimination, social stratification, differences between men and women, but, mainly, for the non-acceptance of the "other one," for exclusion. I argue that, we women, starting from reflection on ourselves, on femininity, on our difference with male "other," gained ground and broke away from the monolithic official discourse (male, white, western). Thus, we have gradually begun to understand and learn how to stand before the "other." We have turned from the intimate "other" to the social "other," and I think this has been a very effective way to identify the major dimensions of power[3] that constitute all social relations.

The body as the core of discrimination

Throughout centuries, the status and value assigned to women and their roles have evolved and acquired different connotations according to culture and time. Likewise, as women became social agents, the categories of sociological, political and theoretical analysis started to reveal restrictions and ambivalence.

Feminist theory applies the concept of gender as a category of analysis to show that the distribution of roles and values of men and women has been based on a complex set of social relationships, which legitimates the ideology of "natural" superiority of men over women, on the pretext of biological difference. The use of the word "gender" incorporated "body into the political agenda"[4] revealing the way in which gender shapes and develops our perception of life, in general and in particular. The "gender" concept was extended in order to describe what each culture defines as sexual difference on setting social norms and standards regarding the roles played by men and women according to their bodies. This concept was also primordial for the critical understanding of the concept of nation and colonialism, which are highly important contexts for the identification of difference or identity.

Feminist criticism toward "androcentrism" has been explicit and has contributed, to a large extent, to unmask the assumptions of the dominant paradigm, which takes (western) men as a universal point of reference and turns women and "others" into different and invisible beings. The influence of feminism was essential, because the construction of identity based on race and ethnicity became even more important. Therefore, identity appears to be constructed through a complex process of relationships and representations. It is a process under permanent renegotiation.

Now, if *identity* is what shapes us, what makes us different from the rest, what draws the boundaries, it is also what classifies and segregates. The other's power causes incomprehension, "the other" which is essential in the process of identification. Therefore, based on this primary incomprehension between men and women, sexism (sexist ideology, gender prejudice) and discrimination arises. Feminists consider that discrimination appears when people are treated in a different way and excluded because of their sex (corporeal difference between men and women, particularly limited to genital organs). If we go to Lacan, he said that "the difference" should not be considered as an ontological or essentialist statement, but as a variation of the human substratum.

If race, ethnicity, class and gender are basic social constructs for the identification of difference (or identity), culture is, at the same time, the result of the way this difference is construed ("Regarding this difference, what counts is the way the *other*, the *different one*, the *freak*, is considered. Women, in the first place, but also those who have darker or whiter skin, who are bigger or smaller, and this leads us to another kind of differences: cultural, political, sexual orientation or religious differences[5]").

The "other" is also the different and menacing one, what must remain in the space assigned by the "one"—other races, gender, sexual orientations, points of view, etc. And this incomprehension toward the "other" has led to genocide, evangelization, discrimination, etc. Incomprehension implies the impossibility of accepting and respecting cultures and lifestyles of other social groups or people.

If we consider racism (racist ideology) at the theoretical level, it could be defined as a system of representations (symbols, value judgements, and interpretative schemes) and of definite practices articulated by specific social groups. Here, the relevant point is that the differentiation line, "the other," is determined based on a biological aspect: race. But, in fact, it conceals a difference based on social and political hierarchies. The efficiency of this social classification depended and still depends on the fact that it is confused with the concept of biological race. The words race and ethnicity are not neutral, and differences and similarities between the "black" and "Indian" categories, for example, cannot be understood unless we have a clear idea of what racial and ethnic identity means within a nation-state, the latter being considered as a political, economic and cultural space within a globalized world.

Likewise, by virtue of "dark tone of the skin, hair texture, color of eyes, strange language and cultural lifestyles ever imagined"[6] European conquerors could not admit that the biological and social nature of Amerindian societies and European societies was the same. In our region, social segregation and exclusion among the Indian and half-caste (mestizo) and white population, is considered a cultural problem. As in the women's case, here, the biological component is grossly confused (and this mistake persists) with the political-ideological component to conceal the supremacy of one social group over another.

This explains the particular and intimate conceptual relationship between racism and women's oppression. Gender and sexuality are not the same thing, but as gender inequality supposedly implies the control of women' sexuality, they are closely connected.

For example, slavery has been one of the most brutal ways of physical appropriation of another body, and comprises all forms of exploitation and corporeal repression.[7] The appropriation (white man/black woman, Spanish conqueror/Indian woman) of the female body is the first fact that shapes the women's world, the feminine side, in our cultures[8]. This fact, together with maternity, deeply affects the creation of gender identity of women and of men as well, regardless of their race or ethnicity.

If we take colonialism as an example, it has been frequently considered as the male domination of women's space. In the colonial context, the boundaries of colonial domination were frequently sexual boundaries, with important material and symbolic dimensions, either crossed or not. Some authors state that "colonialism ... was not only an administration and war machinery but a desire machinery ... and the object of this desire was the power of black sexuality. Therefore, "sex (the body) is at the core of racism."[9]

If all these social constructions show that the most evident difference is at the corporeal level, gender discrimination must always be taken into account in the analysis of discrimination. For feminist discourse, the construction of the person is basic, without leaving aside the material aspect of sexual difference.[10]

If gender prejudice and power relationships which convey and protect this prejudice are neither attacked nor eradicated, no ways of including marginalized or excluded populations by virtue of their color, culture, sexual orientation or experience, will lead to a real transformation of our societies.

Self-determination of peoples, Self-determination of bodies[11]

In the present context of Latin America and the Caribbean, diversity is a social reality and the acknowledgement of difference appears as a basic aspect in a perspective of democratic construction[12]. This diversity has started to be accepted as such, that is to say, there have been debates on this issue, adequate policies and measures have been advocated, as a result of the pressure and struggle of new movements which have emerged in the region regarding the issue of racial, ethnic, gender and sexual identity, managing to incorporate it into the public agenda.

If we start from the premise that the basic right is the right to have rights, these movements vindicate diversity in order to gain access from the latter to citizenship and to the full exercise of all rights, civil, political, economic, social and cultural.

The criticism of ethnic movements points at questioning the individual or collective nature of rights. For the elaboration of the issue of women's rights, these rights are considered within the framework of gender relationships and through the conceptualization of the relationship between the public and the private sphere[13] (such as the case of sexual and reproductive rights, for example).

However, at the level of nation-states, although they recognize different social groups, they still do not accept that diversity can also be found within each of these groups (women, men, old people, homosexuals, children, handicapped people, etc.) and, therefore, they do not accept that their demands are different, so they remain with the liberal definition that states that all citizens are equal and have the same rights, and differences are considered irrelevant [14].

In the debate on multiculturalism, it is important to recognize gender relationships, because said universality has turned women invisible because the gender inequity dimension involved in this diversity is not assumed. This debate should also incorporate and recognize that although the massive migration flows from one country to the other in the region, have given way to a new form of discrimination, xenophobia, they have also led to new syncretism and cultural expressions which cannot be ignored.

Now, exclusion can be reversed on one hand, through public policies (legal and economic decisions) and measures to include the most marginalized populations, mostly poor, from a mainstreaming gender perspective [15] which takes this difference as a starting point and equity as an objective. On the other hand, considerable efforts must be made to re-educate in a context of tolerance, understanding the "other one", acknowledging what is different.

Education for non-discrimination

The Catholic Church, the catholic religion declared that pagan Indians had no soul, as a justification for the political subordination of the latter when this became an economic need for the new colonial society, until the 1537 papal bull, which notified that they did have souls. Racial justifications were then sought, to state that although they did have, they lacked "judgement," therefore, they could not learn. And, thus, the idea of "cultural backwardness" was perpetuated. Catholic conscience managed to justify their misery and exploitation on account of this "cultural backwardness" which the church had invented to define them.[16]

Women were treated by religion in the same way. Although times have changed, discrimination persists and is based on ideology, stereotypes and sexist practices that still exert influence on our daily reality. Understanding and recognizing the disadvantage caused by this situation, for the personal development of women and of our societies, is the first step toward the transformation of social relationships.

We should start with literacy. The illiteracy figures in the region are alarming, particularly for rural, marginal urban, afro-descendant, indigenous and migrant women. Illiteracy is a synonym of poverty and vice versa. The little progress attained in the education field, in general, and, particularly, for women, are overshadowed when the measures adopted by governments fail to guarantee or ensure an adequate educational coverage. In spite of the fact that most of the states in the region declared their intention to subscribe to the agreements of the Action Platform of Beijing and CEDAW, great differences persist between men and women, particularly regarding education and employment.

In many countries of the region, if women manage to gain access to education or professional training, and obtain university degrees, unlike men, they have to live in a hostile sociocultural environment, which does not allow them to fully fulfill their personal and professional aims. For indigenous or afro-descendant women, hurdles are even worse.

If education is not designed to raise awareness and sensitize society against gender prejudice and power relationships, development with equity will not be attained. Non-sexist education enables people to overcome prejudice because it takes into consideration gender, race, ethnicity and age as well as the specific problems of migrants, handicapped, rootless and rural women.

Education with a gender perspective, aimed at strengthening the exercise of citizenship in the context of equity which includes teaching human and citizenship rights, and people's duties, is strongly recommended. There is a need to design educational programs for children at early stages, with contents which promote sensitivity, gender equity and cultural diversity. Since the institutionalization of the gender approach in all educational programs, is still marginal, a research culture must be incorporated into programs, with systematic and continuous diagnoses and assessments.

Non-sexist education is a key step for the eradication of sexist stereotypes, to denounce and attack sexist ideologies and practices within homes, media, culture, and religion; within states, with actions which favor equity. Setting in motion information and sensitization activities to educate the population based on the appraisal of girls and women, regardless of race or ethnicity, in society, are parallel and complementary steps. The same is true with research which provides disaggregated data by sex, ethnicity, age, religion, etc. to establish adequate diagnoses and create follow-up and impact indicators, sensitive to gender and cultural specificity. An education that accepts uncertainty (opposed to standardized prescriptions) as a component of the process of information. Particularly in a globalized and scarcely certain world.

No measure, at any level, but particularly in the educational and learning field, and in the sphere of cultural policies, makes sense unless it is applied with a gender perspective, that is to say, based on the acknowledgment of socially constructed differences among sexes.

Therefore, what kind of education do we want?

Endnotes

[1] Paper presented at the Regional Preparatory Meeting for World Conference Against Racism in Santiago, Chile, December, 2000.

[2] "Those who adore women, but ... are the same as those who are not racists, but ..." (Benoit Groult).

[3] "'Tragedies' in out-of-the-wayplaces: Oceanic interpretations of another scale," chapter in *Women, Culture and Development: Towards a New Paradigm*, by Kum-Kum Bhavanani, John Foran and Priya Kurian (eds.), March 2001.

[4] Lamas, Marta, "Body: social difference and gender" in *Feminist Debate*, Year 5, vol. 10, September, 1994, Mexico, D.F., pp. 3-31.

[5] Lamas, Marta, "Body: social difference and gender" in *Feminist Debate*, Year 5, vol. 10, September, 1994, Mexico, D.F., pp. 3-32.

[6] Arizpe, Lourdes, "Ethnic pluralism, national integration and art in Latin America: notes for interpretation" in *Forbidden Diversity*, S. Devalle, compiler, El colegio de Mexico, Mexico D.F., 1989, pp. 171-189.

[7] Millan, Cecilia, "Gender relationships and ethnicity in the Dominican sugar industry" in *Women and Gender Relationships in Latinamerican Anthropology*, S. Gonzáles Montes, compiler, El Colegio de Mexico, 1993, Mexico, D.F., pp. 71-86.

[8] Montecino, Sonia et al., "Female identity and mariano model in Chile" in *Women's World: Continuity and Change*, CEM publications, Santiago, 1988.

[9] Wade, Peter, Race and ethnicity in Latin America, Pluto Press, London, 1997, page 103.

[10] Lamas, Marta, see footnote 1.

[11] Chiarotti, Susana, "More right human rights" in *Social Watch*, no. 3, 1999, ITM, Montevideo, pp. 94-96.

[12] Vargas, Gina, "An ongoing feminist debate" in *Debating Citizenship, Women's Publications*, no. 25, ISIS International, Santiago de Chile, December, 1997, pp. 55-70.

[13] Jelin, Elizabeth, "Rights and gender culture" in *Debating Citizenship, Women's Publications*, no. 25, ISIS International, Santiago, Chile, December, 1997, pp. 71-86.

[14] Yval-Davies, Nira, "Women, Citizenship and Difference" in *Debating Citizenship, Women's Publications*, no. 25, ISIS International, Santiago, Chile, December, 1997, pp. 35-50.

[15] "Mainstreaming gender" expression adopted at the Platform for World Action in the Beijing Conerence, 1995.

[16] Arizpe, Lourdes, "Pluralism, art and integration in Latin America" in the *The Forbidden Diversity, Ethnical Resistance and State Power*, El Colegio de Mexico, 1989, p. 174.

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PART 4

Making Lifelong Learning Relevant for Work

Lifelong Learning and Work in Developing Countries

R

Enrique Pieck

Introduction

The basic argument that underlies this paper is that lifelong learning (LLL) has its specificities in developing countries and that it should be understood in close correspondence with the world of work. Talking about lifelong learning in developing countries entails talking about its link with work activities, with productive incorporation and with its presence in everyday life.

This presentation is divided into four parts. First, we will argue that LLL has a different meaning in developing countries and that it is a notion strictly associated with the world of work. Secondly, we will present some basic features of the educational scenario in developing countries, with particular emphasis on the Latin American region. Thirdly, we will argue that LLL demands from youth and adult population in developing countries are basically related to productive incorporation. Finally, we will draw some lessons from diverse programs and experiences that have tried to address the issue of work-related LLL in economically vulner-

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able and socially excluded populations.

A basic premise is that we are not arguing for a poor education for the poor, neither for an oppositional attitude against globalization. The idea is rather to take cognizance of social and economic priorities so common to most developing countries, where poverty and exclusion levels reach unbearable levels and demand urgent responses.

A second premise is that in developing countries LLL is linked to the economically vulnerable and socially excluded population, and it is defined on the basis of this relationship. Nowadays, an education detached from work and from a person's economic needs and activities, is very difficult to imagine. Poverty and exclusion are regarded as the key issues associated with the implementation of a "work-oriented LLL" thus the importance of giving every proposal a developmental nature, and incorporating it into a political and ethical project.

Competencies and the educational scenario

LLL as a concept, a concept linked with permanent and continuing education, was born in developed countries. In these countries, LLL is about providing more education for those who have more education. The question is, how can we talk about lifelong learning in developing countries when most of the population barely complete seven years of schooling?

Presently, the emphasis on lifelong learning is related to coping with new social and economic dynamics; it has to do also with the fact that formal schooling is not enough. Questions have been raised: How useful is schooling in preparing people for life demands? To what extent does the formal education system provide basic competencies? What is the point of going to school?

The educational scenario, even after the achievements of last decade, is still somber. Even if basic education coverage is practically total in Latin American countries, there are still areas—basically in the rural sector—where total coverage has not been achieved. The main concern nowadays is the quality of education; that is, an education that is pertinent and has the power to develop competencies needed all life long. Sadly, figures do not look very promising.

In Latin America, illiteracy rate is still 14 percent although this varies between regions. In rural and indigenous areas, literacy levels can reach more than 60 percent. Besides, there are countries where global literacy amount to 50 percent or 60 percent of the population, such is the case of some African and Asian countries (Chad, Bangladesh, Rwanda, Haiti, Uganda, Djibouti, among others). Also, there are strong differences in terms of schooling levels between the 10 percent wealthier (11 years) and the 30 percent poorer (less than 4 years) (Brunner, 2000).

Having more than seven years of schooling is rare in Latin America, that seems to be the educational boundary, very particularly for people living in poverty conditions. Studies have revealed that even completion of basic education is not a guarantee for handling properly basic reading, writing and mathematics competencies (Infante, 2000: 181). As an example, information gathered from an OECD research project shows that in Chile, more than half of the adult population do not understand what they read and can make only very basic inferences from printed materials. This situation worsens within population that cannot complete basic education or that have access only to poor quality education. Usually we are talking here about people that live under economically disadvantaged circumstances. So this happens in Chile, a country that stands in the 34th place in the Human Development Report (UNDP, 1999). What can we expect in other countries? What then is education good for?

Inequalities in education is directly related to social inequalities. Commonly, students coming from low-income families are the ones who ranked lowest in terms of achievements. If we take into account the relation between education and the reproduction of poverty, studies show a positive correlation between children and parents education. That is, the chances of getting a minimum amount of education is strongly related to parents' education and household income. In this context it is interesting to see how 80 percent of urban youngsters come from parents with less than 10 years of schooling. Among them, between 60 percent and 80 percent, do not reach the minimum basic education required to come out of poverty and have access to better living conditions. Presently, only 20 percent of youth whose parents did not complete primary education can themselves complete secondary education; conversely this percentage goes beyond 60 percent among youth whose parents have at least 10 years of schooling (ECLAC, 200b:101). What are the chances of getting out of poverty within these contexts?

How much schooling is required today to have access to such productive incorporation that enables someone to come out of poverty, to move above the lowest levels of occupational income? According to ECLAC, 10 years of schooling constitute the minimum boundary for education to play a significant role. Presently, 12 years of schooling are needed in order to have 90 percent of possibilities not to fall or not to remain in poverty. Sadly, having seven years of schooling is quite an accomplishment in the Latin American region (Gallart, 2000).

In most countries, there is a severe drop when moving from primary to secondary education. Figures vary between countries but reveal that significant proportions of the population do not have access to secondary education: it goes from 52 percent in countries like Venezuela and Thailand; 30 percent in countries like Panama and China; 65 percent or more in countries like Morocco, El Salvador, Angola and Ethiopia. The amount of people out of the educational system is indeed high in most countries. What are their demands? What can lifelong learning offer in these contexts?

In this light, an important problem is the one referred to as the challenges people from economically and disadvantaged areas are facing for their productive incorporation. This situation leads us to assess the present limitation within the formal labor market, and to question the extent the formal education system prepares people for their incorporation within the world of work, the relevance of the competencies that are being fostered, and the specific relevance of the competencies people belonging to this educational lag already have. This leads us to think about the old and traditional rupture between education and the labor market, the classic imbalance between demand and provision.

What is LLL in Developing Countries?

In developing countries, LLL becomes useful and relevant only to the extent that it represents a philosophy and practice consistent with prevalent levels of poverty and exclusion. Along this line, the various spaces a person experiences throughout his life (home, the school, the survival strategies, the neighborhood, the workplace, the cultural groups, etc.) become educational-formative spaces. The idea is to acknowledge the educational potential of these different spaces and assess the value of their contribution—in terms of knowledge, attitudes and skills—toward the social and productive insertion of every person. Viewed in this light, work takes on a new value both as an educational building block, and as a process inherent to everyday living.

LLL demands acknowledging and identifying the mechanisms that will guarantee an educational continuum that starting in basic education—where the new codes and essential skills for "employability" are imparted—and continuing on through the life of the individual, will be capable of effectively integrating school-acquired or professional knowledge, as well as the specific training associated with adult education. This will ensure an education that along with providing life skills imparts the knowledge, attitudes and abilities required for succeeding as a social and productive agent.

This continuum, starting in the home, must stretch uninterruptedly to encompass structured and systematic educational programs, occupational training—both in the informal and formal sectors—community action, etc. Thus conceived, LLL emerges as the necessary mechanism to articulate the demands of economic development with social equity and promote the integration of social groups and sectors, guaranteeing that everybody acquires the necessary skills for successful performance in both the social and economic realms.

In this light, it would be very difficult indeed to severe LLL from such topic as democracy, civil rights, and local development, issues that have acquired growing importance in the wake of political and economic processes that have scarred many countries in the region in recent years.

This particular need to expand the lifelong learning concept, is the result of recent conceptualizations and practices contributed by new actors, which must be acknowledged and incorporated into the activities of adult education. Therefore, reformulating concepts in this field of education implies the incorporation of non-formal experiences in the spheres of health, civic and communal activities; it also implies awareness of the diversity of experiences in the areas of work, health, and social organization and participation—overarching the conventional relationship between adult education and the ministries of education. Therefore, the theory and practice of an adult education rigidly dependent on the ministries of education is no longer tenable. In its place, rather, a lifelong learning underpinned by the concept of integrality as a vital component of the study programs, and one that will allow addressing its impact and integrating into its development the initiatives of other schools and organizations.

LLL and work demands

There are thus two groups of people and two types of demands. The first group clearly represents those already incorporated in the formal education system. They face a system that is lacking in quality in terms of educational provision and that has not been proven useful in terms of delivering basic competencies and work-related competencies. The challenge here is a matter of providing quality education, specially for those who have less.

The second group is clearly the one to which LLL programs are channeled to. This group is represented by people whose common school level does not go beyond seven years. As a regional example, in Latin America, there are 200 million people who do not have basic education (meaning 10 years of schooling). These people either could not have access to education or have abandoned school basically for economic reasons; others join short training courses and end up in low grade economic activities in the formal labor market, or are trying to carry out self-employment strategies.

In this context, LLL has very clearcut demands. People are basically concerned with having work skills and competencies in order to be able to incorporate themselves in productive activities. The problem is they also face serious deficits in terms of basic competencies.

To what extent do education and training and vocational education provide these competencies? Work-oriented—technical and vocational education (TVE) in economically disadvantaged areas—is a no man's land (Bennell, 1999; Pieck, 2000; Weinberg, 1994). This situation, is the result of two specific absences: as regards adult education institutions, the employment issue—not having been granted a high priority status—has been all but excluded from their curricula; in the case of professional training institutes, their study programs have been targeted mainly at the formal labor market—rather than at marginalized groups.

The two scenarios

Today's concern with work-related lifelong learning appears to unfold between two scenarios: the process of globalization and technological development on one side, and the backdrop of poverty and social inequality characteristic of developing countries on the other side. Both have important socio-economic implications which will determine new challenges for lifelong learning and, in turn, will lead to rethinking its philosophy and practice. From the perspectives of these two scenarios, work-related LLL for underprivileged sectors should focus on:

- becoming adapted to the various contexts found in marginal areas and responding to their needs; that is, elaborating a relevant and high-quality educational supply;
- facilitating access to the new skills and technological literacy with a view to promoting employability among the low-income sectors, and avoiding the emergence of further social exclusion processes.

Issues for a work-oriented LLL

Lifelong learning is not only an educational principle but a criteria for guaranteeing equal opportunities. Its two basic purposes are the promotion of citizenship and to increase people's capacity for productive incorporation. It is a matter of simultaneous education for social life and work—an educational and work dimension not isolated from each other. This is the main trend so far, but articulated in a continuum that goes from the first years of school to very corner and niche of everyday life all life long.

Given the: 1) educational scenario in developing countries; 2) the low level of competencies among the population, and 3) the size of youth and adult population without basic education, there is a need to provide work-oriented LLL programs that may provide people work competencies needed to facilitate their incorporation in productive activities so they can have a better chance to improve their living conditions.

There are some lessons—the seed of basic policy issues—that have been drawn from experiences and programmes that are concerned with providing TVE to people living in economically and disadvantaged areas. They rely on the particular nature of contexts of developing countries.

What does it mean being responsive in social and economically disadvantaged contexts?

Being responsive in socially and economically disadvantaged contexts means above all providing relevant education programmes. Relevance in terms of the value and use of information to people in their everyday lives, in terms of the impact programs have on the social and economic betterment of people. Responding to these contexts entails understanding their specificity, the nature of their demands, the ways people value knowledge and skills and the particular use they give it. Quality training is assessed in terms of how relevant skills are in real workplaces and how people use the skills in economically productive ways (Leonardos, 1999: quoting McLaughlin).

The link with ongoing economic activities

Given the limited capacity of modern economies to incorporate large numbers of young people and adults into the formal labor market, a technical training strategy must be developed for deprived sectors.

The technical training offered to the underprivileged should not be limited to providing skills associated with the technologically-saved sectors, but should focus mainly on catering to the educational needs that result from the economic and productive activities of the population and from the characteristics of the local contexts. To be effective, technical training must have an on-the-job focus and respond to the specific training needs that follow from the various problems associated with these modest business undertakings. Survival strategies only define a starting point on a trajectory aimed at building development choices.

The emphasis on local development and social participation

A strategy directed at the creation, strengthening, and development of the economic and productive activities of the underprivileged is necessarily geared towards—sustained by—the concept of local development.

Local development strategies embrace the notion of equity, a fact that explains the attempt to incorporate a "work-oriented LLL" into projects that encourage the setting in motion of social and economic alternatives for the poor. It is important, in this context, to sustain this interest in education from the human development perspective, and thus lay the foundations for a different quality of life. Consequently, LLL must be inserted within an inclusive logic capable of revitalizing the spaces occupied by the underprivileged, and one that incorporates their activities as well as their peculiarities, their knowledge, and their labor culture.

Moving beyond assistance

Technical training activities divorced from the notions of human advancement and quality of life enhancement, becomes an assistance-oriented education supply, or one designed as a social contention strategy. Conversely, a formation scheme closely associated with basic education and properly focused, becomes an important component of employability.

To reiterate, training by itself does nothing to generate employment, for it requires additional support and institutional articulations so the odds of improving the productive insertion of the low income population are improved. It also need to focus on the strengthening of economic activities that originate from the informal sector, from the traditional activities of the population, and from the very nature of the rural environment.

The need to certify previous competencies

Lifelong learning strategies must acknowledge a number of skills and information—different literacy concepts and practices—which have proven both successful and vital to the survival of these groups (Hautecoeur, 1996). They must also keep in mind the specific knowledge receptor and transmitter mechanisms operating in the informal sector (Posner, 1995). The certification of skills in the informal sector of the economy becomes a facilitating mechanism so that people have access to other levels of the technical training system.

The integral dimension of an economic activity

A work-oriented lifelong learning strategy must be based on an integral view of the population's economic and productive activities. Meeting a project's immediate demands (e.g. loans, specific courses) will hardly accomplish anything in the absence of a diagnosis that can provide an integral solution to the problems affecting the various projects of a specific population. In this regard, addressing these projects from the dimensions of organization, production, commercialization, technical processes, accounting systems, division of labor, etc., regardless of the size of the particular undertaking, takes on paramount importance. In some cases, support may come in the form of technical assistance to small operators; in others, it may translate into accounting services for projects under consolidation. As a result, technical training and a "work-oriented lifelong learning," are transformed into a training-consultanship effort which approaches potential projects from an integral perspective.

Enterpreneurial skills

The supply of training programs in deprived sectors must be conceived within a "learning to be enterprising" context and that has to be one of the considerations among LLL strategies. Pursuant to this rationale, the strategy is intended to empower the modest economic endeavours, the small business ventures of enterprising individuals, and in many cases, the survival strategies. The idea is not to abandon the activity once it is off the ground, but, rather, take it beyond self-subsistence, beyond the realm of economic supplement, strip it of its passive quality and insert it into a context of productive project developments.

The institutional links

A work-oriented LLL strategy must be supported by inter-institutionality. Inter-institutional coordination is the factor that guarantees that the various programs will have a positive impact on the development of economic activities, and will improve the target populations' living conditions. It is through coordinated intiatives with finance and commercial institutions that the knowledge acquired via training will lead to productive insertion, and the creation and development of small business endeavours. Inter-insitutional coordination, is the power behind the many possibilities of technical training and the mechanism that allows it to supplement activities in the areas of health, housing, basic education, certification, etc.

The integral dimension of LLL *provision*

LLL strategies in developing countries must be based on an integrated approach. It is difficult to tackle a social or economic need without assessing the multiple factors that intervene. Health, drugs, culture, economic grants, credit policy, etc., are but some of the factors that should be taken into account when thinking about lifelong learning strategies. As an example, youth training programs in marginal urban areas demand an integrated approach; providing training courses is clearly not enough.

The inclusion of basic education

It is important to recognize that technical training is but a supplement of general education; it cannot—nor is it intended to replace it. In fact, any educational program linked to work and targeted at the low-income sectors, must include general or basic education. Nowadays basic education constitutes the basis for accessing employability competencies, it is a precondition for work incorporation and a base for lifelong learning. In a way, strategies should foster return of the youth to the educational system.

An heterogeneous demand: diversity and quality as a must

A key assumption to take into account is that poverty is heterogeneous and that, consequently, the actions implemented among the vulnerable groups—youth, peasants, women—must be specified, differentiated and prioritized.

Therefore, if the learning experience is really about empowering the individual, then defining the different profiles of the target population becomes a crucial step. An homogeneous supply runs the risk of being irrelevant to the needs of many, which is why planning the curricular and pedagogical model, and the programs' objectives and guidelines, is a must.

It is therefore increasingly important to have a wide range of options available in the different spaces; that programs facilitate a continuous flow into higher levels of either technical training or formal education through built-in links alternatives; that the profile of graduating students is upgraded (based on added value to the curricula) and conferred on the basis of integrality; and, that the low-income population has access to multiple points of entry to and exit from the different technical training systems.

This requires a fairer distribution and articulation of the various educational and training opportunities, as a strategy for eradicating social exclusion and thus breaking the cycle that pre-ordains that those with the most will have access to the best.

In other words, the idea is, on the one hand, not to exclude the poor from accessing the new competencies, to offer those who are willing the opportunity to become inserted in the formal labor market, or, alternatively, to move on to higher levels of education. On the other hand, the idea is to provide elements that will allow the low-income population to address their productive insertion needs based on an educational supply sensitive to local needs, and consistent with the work characteristics of these groups.

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USA's Welfare to Work Situation – Work First Program

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Five years ago, the Welfare to Work-Work First was designed as a state and federally funded program to move welfare recipients to employment, to help them make the transition from dependency to the state to becoming independent and self-sufficient.

To capture this attitude, the original name of Welfare was changed to Temporary Assistance for Needy Families (TANF).

At that time, there were approximately 175,000 families in Illinois who were receiving some form of welfare and TANF's main objective was to gradually remove all clients—majority of whom were women—from welfare and prepare them to become self-sufficient by becoming gainfully employed. This means designing and implementing innovative approaches and methods in promoting literacy and adult basic education, specifically for clients between the ages of 18-45, high school drop-outs and historically second, third and sometimes fourth generation Public Aid recipients.

By February 2002, there were only 42,00 TNAF families left across the entire state of Illinois. This shows that many innovative approaches were promoted effectively to service these women. Among the innovative approaches is the program Wholistic One Stop Shop where I was the facilitator. The starting point of this approach is the imagery of the adult education and welfare programs. The image of the adult and vocational training programs influences the participation of women so there was a need to provide a more positive climate through the case managers and myself as facilitator. It also meant a change in the language and discourse used, as well as a teaching style that played out in interpersonal relationships. The language, curriculum and materials are designed to send a message of female equality and the possibility of hope for each woman, which produces a conducive learning environment. Helping women to become self-sufficient becomes an easier task when they believe in themselves. Out of 395 clients, over half of those who were trained became gradually employed and self-sufficient.

Globalization, Lifelong Learning and Response of the Universities

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Wu Peng

Globalization has become a major theme in social discourse in recent years but it is a difficult phenomenon to comprehend. The term 'globalization' therefore needs to be defined and used with care. It is important to avoid three common errors. First, the error of attributing too much to globalization—of ascribing any and every social change to unseen universal global forces of terrifying power. Global truimphalism and global alarmism are common but unhelpful. Analytically, they can only muddy the waters. Second, the opposite error (developed in reaction to the excesses of the first) of denying the phenomenon of globalization, of arguing that there is nothing distinctive or new in the character of contemporary global relationships. Third, the error of focusing on purely economic relationships and missing the changes taking place in the cultural, technological and political realms, and especially, the changes taking place in human subjectivities and interpersonal behavior.

Here, globalization does not refer to the growing importance of "international relations," relations between nations. Rather the term "globalization" is reserved for the growing role of world systems. These world

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systems are situated outside and beyond the nation-states even while bearing the marks of dominant national cultures. One of the decisive aspects of the global era is the permeability of national boundaries, such that the global systems can no longer be excluded from the geographical territory of any one nation state. Global systems are working their way into the inner life of the nation state, impinging on the nation state, impinging on our daily lives with a new immediacy.

One certainty that we may predict for the 21st century is that times will not become more settled. The sense of fragmentation, breakdown and loss of meaning, which pervades post-modern cultures, is likely to continue. In a context of compulsive technological dynamism, competitive individualism, and a radical loss of meaning and purpose, schools are in an impossible position, standing as they do at the crucial interface between past and future, charged both with the conservation of culture and with its radical renewal.

Universities have a specific role to play here for they will be operating in what we now know as knowledge society. What will happen to teaching if knowledge is regarded as pragmatic and only valid for the learners who have to learn and use it? This is a vital question that universities have to consider in late modern societies. It has been argued elsewhere that what universities disseminate is not knowledge but information, which only becomes knowledge when it has been learned, and it only becomes legitimate knowledge when it has been found to work for learners, in the work situation, among other places.

Higher education around the world must undergo a dramatic makeover if it expects to educate a work force equipped to deal with a world undergoing profound transformation. In the forty years between 1950 and 1990, the percentage of skilled workers in the work force increased by 25 percent. Yet this unprecedented feat in economic history is expected to be nearly duplicated in the nine years between 1991 and 2000 when the same sector of skilled workers is projected to increase by 20 percent.

Now this is where the theory of globalization is important. This process has began in the West but it only slowly spreading throughout the world, and the speed of change is increasing. What began in the West is spreading, especially as the transnational companies make their demands for education and training of their work force. But as we have seen, there is an international division of labor and they do not need as many knowledge-based workers in countries where they are planning their operations and designing their products etc. Governments also need a knowledge-based work force and this is also changing as the demands of the global village become more apparent, so they need to train more knowledge-based workers, and more service workers, and so on. Consequently, it is possible to detect global trends in adult learning.

Although it is recognized that responding to the demands of work is not the only function of education, whether it is school or university, it must be acknowledged that the relation between work and education is a dominant concern at the present time, and perhaps has always been. It is argued here that globalization is promoting standardization in the way that higher education responds to the pressures of the international division of labor. Since there are more knowledge workers in the West, the structures of higher education in these countries will influence the direction in which higher education in less economically developed countries will develop.

It was predicted that about one third of the work-force in the USA would be symbolic analysts by the end of the century, working with knowledge—knowledge that is rapidly changing. Traditionally, universities have not admitted such a high proportion of the population. However societies are adapting slowly to these demands, and more higher education places are being created, so that in some western countries approximately one third of all young people leaving school have the opportunity for higher education.

Once young people have graduated and entered employment, their education must continue so that they can keep abreast with all the innovations being created by advanced technology. Universities are, therefore, beginning to adapt to the demands for continuing professional education for these workers. There are facilities for them to study part-time for higher degrees, many of which are work-based.

A greater proportion of university teaching is becoming post-graduate and vocationally oriented. The significance of this is simply that the role of the universities is changing rapidly in response to the changing world of production—they are becoming institutions of lifelong learning. Universities in the world are beginning to place a great deal more emphasis on higher degrees, of a work-based learning format, that can be studied part-time and even at a distance. New post-graduate courses are springing up for different knowledge-based industries—from management to consultancy, from medicine to journalism and so on.

There is gradual recognition that since the knowledge that these learners require is pragmatic and production oriented, and that much post-graduate education is work-related, courses need to be more project-based, or indeed located in the work-place itself. Consequently, assessment is becoming much more about the successful completion of a project that works in practice than it is about "correct knowledge,"—but learners are being required to show an awareness of why it works. Knowledge is practical and since it is work-based and integrated, it tends to be multi-disciplinary rather than oriented to a single discipline. Universities have to restructure their assessment system and are beginning to place more emphasis upon quality at the point of delivery than ever before.

However, this expansion of higher education into lifelong learning is not just a trend for formal courses, it is also a trend in research. Increasingly, people researching for PhDs are doing it part-time: their research is work-based and their employers often fund them. The idea that the doctorate was a route into university employment is changing. Doctorates are being undertaken during and even at the end of one's work-life and much of the research is based on the researcher's own work.

Universities are therefore being called upon to adapt to this rapidly changing world. But what happens if they do not do so? Increasingly, the corporation university is emerging. These are universities that are created by industries or large transnational corporations themselves in the US and other developed countries. Large universities are creating their own universities—from Disney and McDonalds to Motorola in the US and Body Shop, British Aerospace and BT in the UK. This is a new idea, but throughout the history of the university there have been different founders, the church, the state and now the large corporations. The corporate classroom is another global trend in lifelong learning.

Universities are, however, not only for the study of work-based information—they are also for the study of humanities and culture. Yet the place of this seems to be declining in such an instrumental society although new trends are occurring, including the increase in the number of older people—retired people who are both seeking to study at universities or similar institutions and also seeking to undertake research. Universities of the Third Age—distance learning universities and even the more traditional universities are finding an increase in retired people who are seeking both degree and higher level study, and even research. In the next few years, it seems that universities will be more prepared to fund the study of the arts and humanities, especially those which are significant for the retention of national cultures and identities. I feel that systems of differential funding will need to be introduced so that certain parts of the university might be entrepreneurial, working with business and industry, while others would be supporting the pursuit of excellence in the study of non-vocational subjects.

Conclusion

Education and knowledge have always been a function of dominant bodies in society—the churches, the state and now the corporations. Adult educators and reformist politicians have always endeavored to ensure that mature adults gained access to these higher educational institutions for humanistic reasons. But now the emphasis has changed—the new dominant institutions want more highly educated people for the knowledge-based and service-based industries and want more adults to have that access. The trouble is that some of the institutions of higher education are finding it difficult to recognize the changes that are occurring in the world and adapt to them. Consequently, new corporate universities are appearing, creating new institutions with new emphases and different goals.

The global trends in adult learning are many and complex—but one thing is clear, given the pragmatism of late modern society, no educational form or institution is sacrosanct. If universities throughout the world do not adapt to the global trends they will be by-passed and new forms will appear—for the dominant institutions in society demand a more highly educated and learned work force and in a strange way, their demands are not that far removed from the aspirations of those early adult educators, except in one thing—those early adult educators saw learning as enriching the humanity of the learners; the new dominant institutions see it as means of enriching themselves, their shareholders and then, perhaps the wider world.

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Combining the World of Work with the World of Education

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Clemens Romijn

Introduction: A short theoretical orientation

The effort to promote continuous learning (and life long learning in general), in Europe is basically sparked by two major concerns. The first are labor-market concerns—ensuring that workers will be flexible enough to retain or regain employment. The other concerns the right of any human being for personal enrichment and development. In the countries in Europe labor-market concerns have always been very strong, the basic issue being how the world of learning can best tune in to the world of work.

As a general rule, there are two dimensions to this problem, a quantitative one and a qualitative one. The quantitative one concerns the question of whether there is a surplus or a shortage of workers in a given profession or the labor-market. There are many examples of shortages—and regrettably also surpluses of workers. But there is also a qualitative dimension to it. This concerns the question of whether the qualifications learners achieve indeed fit the requirements of what is needed in a given job.

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Difficulties to better relate the world of education to the world of work exist as a result of these two worlds being two separate systems (also in a legal sense, at least that the case in Europe). This is a situation totally different from the (European) Middle Ages (some 400 years ago) when working and learning were intricately combined.

Linking the two systems can basically be done in two ways. The first is combining them by focusing on the content of the matter. Discussions as those on the flexibility, employability, key qualifications etc. belong to efforts to linking the two systems through the content of the matter. The other way is through creating opportunities for cooperation between the two systems at various levels (all sorts of platforms) or through so-called dual learning pathways. Usually the two paths are followed simultaneously.

The description that follows concerns typical developments in the Netherlands on efforts to facilitate communication between education and the world of work and what results have been achieved in this area. Also a rough comparison is made with developments in the UK and France in the area.

A way of providing lifelong learning: An example of the Netherlands

A decisive contribution to the promotion of lifelong learning has been given by a government-appointed commission, a typical way dealing with things in the Netherlands. The general recommendation of the commission was to establish a joint involvement of state and the business community in the financing and administration of training and education in order to strengthen the link between training and the labor market. The level of involvement of each of these parties differs, however, depending on the target-group, for example, training for employed persons is primarily the responsibility of the private sector.

Arrangements for training in the private sector are usually made within the context of Collective Labour Agreements. These agreements are made within each sector of the economy and are preceded by negotiations between employers and employees, and last for a specified period of time (usually two years). Some of these sectoral arrangements might contain extra provisions to accommodate specific regional demands or circumstances. The necessary financial arrangements for training are made through funds reserved for training and/or research and development. The most prominent of these funds are the Training, Research and Development Funds. The creation of TRD funds were the result of the work undertaken by the commission. The funds were established as a means to create a more solid foundation for training and to ensure that training became embedded within the various sectors of our economy (and the individual companies within these sectors). As such, these funds still serve as an important prerequisite for lifelong learning to be within reach of workers in the Netherlands.

TRD funds are managed by representatives of both employer and employee organizations. Every fund has a staff that takes care of the administration of the fund (i.e. collecting and distributing money to training institutes and/or companies).

The TRD funds are financed through a levy on the gross wage bill of the firms according to the individual sector. Percentage contributions to the funds vary from 0.1 percent to 0.95 percent. Estimates done in 1996 put the income at 120 million Euro.

TRD funds are fully recognized when they have been established through Collective Labor Agreements, they usually include arrangements for educational leave and an indemnification of expenses.

The largest of these funds is that of the metal and electronic industry. This Fund was established in 1983 as a response to the decline in the number of apprentices in the industry. The fund is run jointly by the representatives of employers and employees. Other examples of TRD funds are:

1) Manufacture of Metal Products. In the beginning of the 1980's the social partners in this sector agreed on a fund for training in this sector with 0.55 percent contribution of the total wage bill of individual enterprises. Furthermore, an educational leave arrangement was agreed. More detailed plans have been worked out by the different trades in this sector.
2) The Transport Sector. Here, the employers contribute 0.95 percent of their gross wage bill to an O+O fund established in 1987.
3) The care sector for old people also has a fund, financed by the national government and the sector itself. Likewise, the

social partners manage this fund. One of the targets of the fund is to ensure coherence of educational and training policy with employment and labor-market policy.

4) In the educational sector various separate funds have been brought under one umbrella. Through this fund, opportunities for training are ensured alongside with social security benefits and (re)employment agencies.

Methodology

We have collected data on take-up of the idea of TRD funds and investments in training in the private sector. Data on take-up were obtained by means of a survey on collective labor agreements since the inception of the measure in 1985 until in 1994. Through this survey the number of agreements was established in which provision were made for education and training in a given sector.

Furthermore, data were collected on investment in education and training in the sectors, both by private as well as public funding sources in 1985, in 1991 and in 1996. To do this, we have used quantitative data sources provided by the Dutch Central Bureau of Statistics (Centraal Bureau voor de Statistiek - CBS). The Bureau offers an online service via the Internet that allows the user to design his/her own tables and cross tabulations using the Bureau's data sources. In this way figures on public funding were established. Secondly, a number of review studies have been consulted, most notably a study done by CBS (CBS, 1995) concerning the expenditure of individual companies on the training of their personnel. The other is a study on spending done by the TRD funds (Waterreus, 1997). These studies have provided some insights into the amount of private funding for CVT.

Results

The data on take up indicate that the idea has landed quite well. From 1985 onwards (until 1994), a total of 115 of the 134 Collective Labor Agreements—contained agreements on education and training. seventy six Collective Labor Agreements contained detailed agreements on on-the-job education, training of employees (also employees belonging to specific target groups).

The table below shows the amount of funding in 1986, 1991 and 1996.

As can be seen, private (and public) investment has increased considerably between 1985 and 1991, the increase leveling off somewhat between 1991 and 1996. The figures indicate that the TRD funds is a huge success in increasing the volumes of investment in education and training in the Dutch economy.

A (rough) comparison with France and the UK

The funding systems in Europe can be distinguished—among other things—by the regulatory regime a country has. Regulatory regimes to promote lifelong learning in the EU can be seen along a continuum from state-led regulation, through social partnership regulation, toward demand-led market regulation. By state-regulated it is meant that in a country the use of national legislation to regulate the provision and funding is stressed as a means to secure sufficient access. By social-partnership regulated it is meant that countries rely largely on social partner/ sectoral agreements and arrangements to regulate the provision of training and funding. And by demand-led it is meant that countries stress the importance of individual employees and employers regulating the provision of education and training within a voluntary framework and with minimal national regulation.

A distinguishing feature of the Dutch system is that it is a collective system, where employer organizations and employees, through Collective Labor Agreements, have taken responsibility for the provision and funding of continuing training for employees on a relatively large scale and on a voluntary basis. The government is involved, though mostly in an indirect way. Thus, our system is clearly social-partner-led.

The English system is predominantly demand-led, there is minimal national regulation. France has, at the other end, a predominantly state-led regime.

To my knowledge there has been no serious research effort to benchmark the various systems in operation.

Table1. Total Amount of Funding for Continuous Vocational Training

	1986			1991			1996		
Source	Dfl.	EURO	%	Dfl.	MECU	%	Dfl.	EURO	%
Total Public Funding	n/a	n/a	n/a	605	272	10	888	400	15
EU (incl. National funding)	n/a			n/a			110		14
Ministry of Education	n/a			605			777		86
Ministry of Economic Affairs	n/a			N/a			1		
Total Private Funding	4,152	1,870.2	n/a	5,081	2,288.7	90	5,656	2547,7	85
Funding by enterprises	2,152		52	2,981		59	3,456		62
TRD funds							346		
Participants	2000		48	2,100		41	2,200		38
Total Funding	4,152	1,870.2		5,686	2,560.7	100	6,544	2,947.7	100

*Figures given in X million Dutch Guilders and EURO.

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PART 5

Making Lifelong Learning Work for Women

Gender Equality in Basic Education:
A Gateway Toward
Lifelong Learning for All[1]

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Graciela Messina

Introduction

The expansion of basic education is seen as the gateway for the institutionalization of a "lifelong learning for all" concept in Latin American education. Teachers are key players in this process, particularly the development of a "professional collaboration" among them, which is necessary if they are to serve as the main channels of educational reforms. By "professional collaboration," it is meant that teachers as educators should be involved in creating and enhancing knowledge, participate in elaborating relevant educational policies, and organize not only as an intellectual community but also mobilize to improve social conditions.

Likewise, to develop and promote a lifelong learning atmosphere in the region, education systems should undergo a "re-culturing" and "re-timing" process. An ideal educational space would be inter- and multi-sectoral, flexible and collaborative. It involves organized network where differences and conflict are recognized. Moreover, one of the key factors in lifelong learning is training for autonomy, increasing self-confidence and engagement in reflective thinking.

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[1] Graciela Messina, University of Chile, Chile. The text is based on the document "State of art of gender equality in basic education in Latin America (1990-2000)," Messina, Graciela.

However, alongside these significant considerations, one must also look into the existence of gender-based discrimination in basic education for children, young and adult people in Latin America. The purpose of this paper is to describe gender equality vis-à-vis this discrimination, its analysis focusing on the relationship between gender equality and "expanded" basic education.

The following questions structure my presentation:

1) How is gender equality and gender disparity reflected in basic education?
2) What is the role of basic education in the production, reproduction and change of gender relations?
3) How can gender equality contribute to the constitution of an "expanded" basic education?
4) How can "expanded" basic education promote the "lifelong learning for all" educational space?

The paper forwards the inclusion of gender equality concerns in the development of an "expanded basic education" throughout life, apart from other necessary conditions such as general enhancement of the quality of education in the region, as well as the integration life and work experiences in education.

Lifelong learning

The last decade has seen the resurgence of the "lifelong learning" perspective as a priority theme in the education agenda, acquiring a new meaning the context of globalization. Lifelong learning is not only an educational approach aimed at democratization, but is also an action program intended to promote equal opportunity in social life, citizenship and labor participation. This implies a new way of organizing the social production of knowledge, work, and power, with the concept of empowerment as a key category. In this sense, it becomes necessary to consider "lifelong learning" an issue for public discussion and debate.

In the face of globalization, it is the task of education to "group without unifying (without homogenizing)."[1] In the future, an international project that promotes lifelong learning for all can be created, and adopted by the different regions. To achieve this, it is first necessary to enlist a strong, solid and broad support base.

In Latin America, the recommendations resulting from the regional preparatory meeting (Brasilia, 1997) as well as the CONFINTEA V follow-up process (three sub-regional and one regional meeting, 1998-2000) reaffirmed lifelong education as reference framework, associating it with the articulation between education and work, gender and intercultural education, and enhanced options for the socially marginalized groups.

Similarly, lifelong education has been recognized and adopted as a reference framework in the region by the Ministries of Education and Professional Training Institutes since the 1970s; and by the Major Project of Education (MPE), which was created in 1980. However, lifelong education has been more of an educational principle rather than an institutional practice.

Today, some countries in the region are exploring the creation of new institutions or mega-projects across all educational levels, which have explicitly assumed lifelong learning as their objective. The latest meeting of the Ministers of Education of the MPE (Cochabamba, March 2001) has proposed the development of a major education project for the region (2002-2015). One can assume from the recommendations of this meeting that extension and diversification of learning throughout life will occupy a central place in this project.[2]

In sum, lifelong education has been a reference for action in Latin America for the last three decades. This approach has been associated principally with programs for young people and adults who are excluded from educational systems; proposals to expand the frontiers of the educational systems; articulation between education and work; and a perspective that integrates policies and programs, rather than developing them separately.

Gender equality and basic education: Conceptualization

It is important to differentiate "basic education" from primary education. Basic education is a new organization of the educational system. It is a level or stage which includes early childhood education, primary education and the first cycle of secondary education.[3] It was reinforced by the concept and principles of "Education for all throughout life," encompassing formal and non-formal modes of education, and incorporating both the social and learning needs of all people, regardless of age or background.

Basic education extends beyond compulsory education. In most countries, basic education lasts from eight (8) to ten (10) years. Some countries have incorporated basic education into their educational systems as early as the 1970s, although it is in the 1990s that most countries in the region are reforming their systems to adopt the framework.

However, despite these developments, debate still persists in the region with regard to the definition of basic education and how to prevent it from becoming the maximum level of education for people. Related to this, a proposal for "expanded basic education" which emphasizes the democratizing elements discussed in the Jomtien conference was forwarded. This "expanded basic education" put into consideration the following:

1) the right to an education which allows significant learning and social and labour participation;
2) the unfulfilled principle of an education for all throughout life;
3) training for autonomy and solidarity.

This proposal was grounded on the experience of numerous programs for young people and adults which were implemented in communities or the work place within the contexts of social programs, and targeted disadvantaged population such as street children, women, urban poor and isolated rural populations.

Expansion of basic education should also consider gender factors which uses the differences between sexes as a take-off point for discussion of social and political differences. Defining gender, it is not only what is assigned to each sex in every society but also the cultural transformation which has turned difference into disparity (Cobo, 1995: 55).

Gender is both a political and relational category, which affects the whole education system. Gender equality, which is the cornerstone of gender concerns, debunks patriarchy which has established "the male" as the place of humanity and equality (Jiménez Perona, 1995: 143, 144), and puts in its place, respect for differences between individuals and equal treatment. Rather than "equality to men," it promotes "equality between" sexes.[4] This framework coincides with the goal of basic education for all.

In terms of "engendering" educational reform, this means that the changes in the educational system should not be limited to structural and curricular changes, nor should it be regarded simply as a technical option. Rather the changes should also impact on teaching-learning relations, institutional relations, pedagogical practice, management and curriculum development. It involves encouraging reflection on practices along gender concerns, and raising awareness on its urgency and why it should be addressed. This is particularly critical among teachers and education administrators.

On the international level, gender equality was identified as one the six goals in the World Education Forum (EFA, Dakar, 2000).[5] The purpose is radical: "eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to an achievement in basic education of good quality." Concretely, gender equality was proposed to be included in the whole educational system, in all levels and in all areas. There were also measures proposed for adoption in the region to ensure girls' access and inclusion in school and literacy programs.

Gender equality was considered as a crossroad in the Framework of Action, to which all educational systems in the region were oriented. A commitment is declared to "apply integrated strategies to achieve gender equality in education, based on the acknowledgement of the necessity of changing attitudes, values and practices" (Regional Framework of Action, pages 9 and 19-20).

Gender situation in basic education in Latin America

Equality and inequality in basic education for boys and girls: Trends observed

Global indicators on schooling[6] show that girls' enrolment in basic education during the 1990s was almost equal and even sometimes higher than boys.' Furthermore, gender disparities have been reduced during the last two decades. Only those countries with high rates of illiteracy and/or with large ethnic minorities communities show gender disparities in the access to education, in about four to eight points. (Bolivia, Brazil, Colombia, Guatemala, Venezuela, Nicaragua). In three of these countries the schooling gross rates showed boys' enrolment to be less than girls' (Colombia, Venezuela and Nicaragua).

School enrolment differences in access to basic education were based more on income differences rather than gender disparities. Small differences were shown when both income and gender categories were combined.

Higher gender disparity was observed in enrolment at the secondary and higher education levels, although the difference was due to income rather than gender. The selection of a professional career among women represents another form of gender disparity.

Indigenous girls and women have been particularly affected by gender disparities. In countries such as Guatemala where there is a significant presence of native communities, girls barely complete one year of schooling, while boys complete 1.8 years.

With regard to gender inequalities in schools, studies show an earlier dropout rate among girls in rural areas. In some countries (e.g. Brazil), these rates are higher in girls 10 to 14 years of age and among boys from lower income urban areas (Brazil). There was also a higher rate in repetition incidence which in turn translates to more years to complete basic education. This phenomenon occurs in the framework of a "repetition-incidence culture" particularly among populations (i.e. both male and female) in poverty stricken rural and indigenous areas.

There are also gender disparities in the achievement of learning goals, school regulations, treatment and stimulation from teachers. Gender stereotypes are also transmitted through books and school interaction.

Gender disparities in relation to access to early childhood education are more pronounced among economically disadvantaged and socially marginalized groups.

Teen pregnancy in most countries of the region is addressed through expulsion from the school, or some other ways that push young female adults to quit from school.

The high percentage of women in the teaching profession in Latin America is a fact in early childhood education as in basic education, where their participation rates reach to 97 to 77 percent (1990-1997), respectively.[7] The same trend is perceived in basic education for adults (Messina, 1993). Teaching constitutes a part of the so called "woman professions," where they can perform a nurturing role.

Gender is also an important qualifying criterion in the distribution of teaching positions: the higher the level of specialization in the proliferation of knowledge, the lower the participation of women is. Moreover, women occupy teacher positions of lesser importance and lower salaries. Women have also greater participation in school activities for parents in early childhood and basic education

"Gender equality" in access to basic education is not the result of gender-oriented policies; rather, it is due to the expansion of basic education and other changes in society—new images of women and their rights, and the high value families assign to boys' and girls' education because education is viewed as a means to social mobility.

Ideally, since basic education is free and compulsory, everybody can access and participate, including those children living in poverty, and with minimal gender disparity. Increasing participation demonstrates the democratization and homogenization function of basic education.

Basic education emerges as the place of equality. It is also a place where inequalities can be hidden. However, disparities arise later in secondary and higher education.

Gender equality with regard to access to basic education coexists with other terms of inequality in more subtle ways during the same period. Global statistics on access to early-childhood and basic education show greater disparity in enrolment due to location, ethnicity and/or social status.

Gender equality in the access to education takes place in systems where a generalized access has not yet been achieved.[8]

The greater presence of mothers and female teachers in schools gives the impression of school as a "feminine" institution, maintaining, in children's imagination the links with their domestic environment. Public schools, developed to differentiate from the domestic environment, also continues to maintain its traditional relationship with the private environment.[9] Making school a "feminine" context, basic school not only reproduces social inequalities emerging from gender inequality, but also puts into doubt the public place of education.

Gender disparities also become visible "after" leaving school as indicated by dropout rates, and inequality of work in terms of salary and type of work available to women.

Inequalities in basic education for youth and adult persons: Emerging Trends

Illiteracy in the population aged 15 and above in the region remains a problem for women to a greater degree,[10] although the distance between female and male illiteracy rates has decreased from three to five points in 1980 to 1995.[11] Many countries in the region count with rather higher rates of female illiteracy than the regional average (Guatemala, 48 percent; Bolivia, 28 percent; Paraguay, 24 percent) and/or with differences from 10 to 15 points with respect to male illiteracy rates (Peru and Guatemala with a difference of 13 points, Bolivia with 15 points) (Valdés and Gomariz, in ECLAC 1994). The significant presence of indigenous communities is the common element in these countries.

At the national level, differences between male-female illiteracy rates increase when the following elements are combined: age, rural areas, poverty and /or indigenous communities. Women in rural areas, indigenous women, peasant indigenous women, and in particular, women aged 50 and above, are the most affected by illiteracy.

In countries with indigenous populations, urban female illiteracy rates are significantly lower than male illiteracy (11 points, in Bolivia and Guatemala).[12]

Functionally literate women have more limitations and restrictions to continue studying and having access to training.[13]

In basic adult education, females have less participation and opportunities to start or continue with their studies. Likewise, they tend to enter at a later age and at lower levels than their male counterparts, and have longer periods of "inactive education" (time which has elapsed between the time they quit school and their entrance to adult education). However, in adult basic education, the female population perform better and have lower repetition rates than men (Messina, 1993).

Women remain longer in basic education, which reaffirms the fact that they enter at lower levels and/or leave adult programs early. There is then an alternation of periods of "good performance" with others out of school, in a modality which is not continuous and, simultaneously, prolonged.

Female students of basic adult education work harder than men without receiving any remuneration, or engage in education sporadically.

For adult women, the principal obstacle is access to basic education which includes difficulties arising from the distance of educational centers from their homes and their performance of domestic work, vis-à-vis their studying.

Women have increased their participation in primary or basic education in the last decades, particularly in community programs and in adult education in general. (Messina, 1993).[14] Nonetheless, some 80 million women still do not complete basic education.

Women participate to a greater degree in literacy programs or in programs for domestic occupations or in community education (Pieck, 1996), compared to men who participate more in basic adult education. Women have also less participation in technical vocational training programs, levelling of basic education or programs related to enterprise and basic education.

Women participate to a greater degree in programs for women i.e., "protected" programs linked with the informal sector of the economy and literacy than in programs for the continuation of formal studies. The former are less valued socially.

When the access barrier has been crossed, women require special conditions to remain in adult education. For example, they need to go to educational centers close to their homes. In certain cases, women themselves create these conditions, entering and leaving the programs to complete education in a longer period.

In rural areas, particularly in Bolivia, Brazil and Guatemala, women have lower educational levels of complete basic education.[15] Schooling differences by gender are more acute in same population (25 years of age and above), for secondary and post-secondary education[16]. Differences are observed between young and adult women, but age differences are smaller than cultural differences and that of place of residence (urban-rural). Women's schooling has important consequences in terms of learning acquisition of their children, their own reproductive health care and participation in productive labor.

Because of poverty, young and adult women have been "separated" from education which had unfavorable consequences including their isolation and a low sense of self. States guarantee only basic education. Thus, people from middle and high-income levels finance education of their children with their own resources. To expand opportunities beyond basic education, the mobilizing role of civil society through emerging women organizations is of great importance.

In summary, basic education has not yet properly addressed concerns pertaining to gender equality:

- With regard to basic education for school age population, equality of access is not the same for girls and boys belonging to lower-income groups or for rural and/or indigenous populations. At the same time, other forms of inequality appear, in terms of school dropout, repetition, school performance and relations of students in the classroom.
- Differences based on gender remain in basic education and in youth and adult literacy levels—some 80 million adult women are illiterate or have incomplete primary education.

These factors are significant indicators of the need to address the educational concerns of young and adult women.

Government gender policies

The gender perspective has been incorporated in educational policies. Reforms were oriented toward an improvement of quality education for all. Girls and women have benefited from these general policies.

In the countries of the region, the gender perspective has been incorporated in educational processes under different modalities, such as:

a) In the curriculum as a whole, gender perspective is a main objective and as an underlying principle of content of basic and secondary education.

b) In different areas of the curriculum, specifying women's contribution to the development of culture and society and their role throughout history. In particular, there have been initiatives in the development of non-sexist textbooks, handbooks and teaching materials.

c) In the area of sexual education, various programs promote a non-sexist perspective—e.g. inter-sectoral commissions for prevention of adolescent pregnancy.

d) In in-service teacher training programs, workshops for supervisors and teachers have been conducted to identify sexist practices evident in textbooks, language use, attitudes and interactions in the classroom.

Gender equality promotion policies may be assessed in terms of improvements in access and process of education or decrease in school dropout rates (Guzmán-Irigoin, 2000). With regard to the access to basic education, some programs have been developed to ensure access to school of girls from vulnerable sectors. Action programs have also been carried out with mothers to support girls from disadvantaged groups throughout their schooling. These measures also address selection and discrimination concerns.

There are also many measures undertaken to address gender concerns pertinent to the learning process. These include incorporation of gender perspectives in the curriculum, the production of gender-sensitive textbooks, and teachers' training.

A key issue is the definition of gender equality in education policies which is one of the responsibilities of the Ministries of Education. In particular, there are still coordination problems within the Ministries of Education and other offices, with regard to organizing inter-department dialogues. Within Ministries of Education, policies arise from different departments: basic or primary education, intercultural bilingual education, rural education, teacher training, and others. In some cases, the Ministry also coordinates with the Women National Mechanisms to define policies on gender equality.

In some countries, transversal programs have been developed to promote equality for women in education, including curricular changes, teacher training, research and teaching in universities, and the reinforcement of the female role in the cultural production (e.g., PRIOM, National Program for Equal Opportunities for Women, Argentina 1991-1995, Morgade, 1999: 33).[17]

Even though gender pedagogy has been developed in Latin America, its contributions have been spread mainly in universities and NGOs rather than government agencies. Gender pedagogy is part of a wider theoretical movement expressed in gender research, not only in the institutional research on the topic, but also in the creation of post-graduate studies. In the Latin American region, this movement was started in Mexico and

Argentina and was later adopted by universities in other countries in the 1990s. However, the contributions of gender pedagogy remain scarcely applied in classes, nor are they well-developed as individual initiatives (Morgade, 1999: 32-33).

Subsequently, girl and women participation in education is largely an unfinished task, and remains a priority concern. (Subirats, 1998: 18-19). Some countries have carried out sensitization campaigns for women's access to education. Infrastructure improvements also contributed to the increase of girls' access.

Co-education has also been generalized, considered in many countries as a democratization measure. However, gender specialists recommend that girls and boys be educated separately, under certain periods and conditions (Morgade; 1999: 32). On the other hand, most radical theories argue that incorporating gender perspective is not solved in terms of "adding new contents" but should include an experiential formula—working with a gender conscience. Working with families and redefining social norms to protect education rights of pregnant teenagers, are soe concerns addressed by several countries.

Curricular decentralization is also seen as a way of inclusion and drawing attention to diversity. Democratization and decentralization are "two possibilities that can promote vulnerable groups" (Aylwin, 1997: 55). It is necessary, however, to question the kind of decentralization desired and differentiate among decentralization styles, based on their proximity to educational community participation.

Incorporation of the gender perspective in national curriculum has been strongly discussed. Whereas some people propose a transversal incorporation of gender perspective, others argue that this approach makes the topic invisible and without conceptual content. The integration of gender among "contents" of disciplines is still a pending topic.

A Colombian research on how gender perspective is incorporated in basic and secondary education has concluded that textbooks are still transmitting sexist stereotypes and using male language.

Education programs are developed in secondary schools in most of the countries, however, whether gender perspective should be made explicit is still being discussed. Another concern is that students rarely participate in these programs. In some countries, conservative sectors have also blocked these programs.

In one country of the region, a female leadership program in basic and secondary education levels was developed, which aims to redefine traditional female identity. This program was useful in improving female students' self-esteem and confidence.

Gender perspectives in both initial and in-service teacher training programs are limited to special courses and particular experiences. In some countries, teacher training programs with gender perspective have been developed by universities and organisations in close coordination with Ministries of Education, while the National Offices for Women carry out most of these initiatives.

NGOs and universities have developed significant theoretical reflection on gender, mostly through research and development of non-conventional educational programs for women regarding literacy, leadership programs, labor training and others.

Recommendations

Gender equality constitutes an incredible possibility of transformation. In as much as it promotes the participation of girls and women, it also redefines the relations between public and private spheres. Subsequently, it is necessary that policies for gender equality in basic education be based on the assumption that they count with a great potential for change.

1) To approach gender equality as part of the problem of social exclusion, which in turn, leads to structural situations of complex resolution and justifies middle-range policies. At the same time, the specificity of the gender perspective must be maintained.
2) To associate gender equality with multiple policies of: a) articulation of education and work; b) promotion of literacy as a cultural task that engages collective production of knowledge and social participation; and c) intercultural bilingual education and attention to diversity.
3) To assume inter-sectorial and inter-institutional policies, since the gender perspective is insufficiently institutionalized in the State apparatus and gender inequalities have a multi-dimensional character.

4) To create conditions for the organization of women, leading to their empowerment. Women can act as community leaders and as educators. The development of women leadership is a key element, both for teachers and women in the rural and marginal urban communities.

5) To design and put into practice specific and interrelated actions. Policies, strategies and programs for the promotion of gender equality have been oriented to eradicate particular inequalities and have not assumed a holistic perspective. The following measures are proposed:
   - Transversal introduction of the gender perspective in initial and in-service teacher training, in basic education curriculum and in textbooks;
   - Training and sensitization on gender problematic of all personnel in charge of educational system management;
   - Development of specific programs of basic education for girls, boys or women who have less participation in basic education (e.g., girls, boys and rural women, indigenous women, women aged 45 years and over);
   - Development of workshops for students at various levels about gender relations, sexuality and self-care;
   - Promotion of a new and a more co-operative division of work in domestic spheres;
   - Research development (through project contests, research funds, others), systematization of good practices , gender equality promotion, and elaboration or application of techniques to gather and understand different predominant information (studies of cohorts, ethnographic studies);
   - Definition of new gender equality indicators; gathering of "out-of-school" statistics and classification according to gender in some of the present educational statistics.

6) Develop programs only for women or for the total population, according to each situation. For some, the "protected" programs, where only women are accepted, are convenient, particularly in the initial levels of learning (literacy programs

for women, programs where girls are taught separately from boys, thus questioning co-education). For others, it is necessary to integrate in educational programs both men and women, in order to achieve learning to accept diversity.

Endnotes

[1] Bourdieu, Pierre, summary of an article disseminated on internet, as part of Latin American Statement, 2000.

[2] cf. Recommendations 26, 28, 30, and 31 and point 9 of the Cochabamba Declaration.

[3] UNESCO asked that the diagnosis on basic education included early childhood education, primary education and the first cycle of secondary education, nevertheless only ten of eighteen countries in Latin America establish one or more years of early childhood education as part of compulsory education. (Cfr. Overview Major Project).

[4] Since the feminism of equality manifests "equality to," the feminism of difference proposes "equality between" (Jiménez Perona, 1995: 144).

[5] Education for All World Forum, that evaluated the start and the advances of the interagencial proposal of "Education for All" ten years after Jomtien Conference (1990).

[6] Gross and net national enrolment rates. (PROMEDLAC VII, UNESCO-OREALC, 2000) and national percentages of school attendance by group age and "quintile" income of urban groups, from household surveys (UNESCO, 2000 estimations based on ECLAC's information).

[7] UNESCO, Institute of Statistics, statistics on-line, 2001.

[8] In six countries of the region the net enrolment rate in primary education was lower by 80 percent in 1996 (Bolivia, Colombia, Ecuador, El Salvador, Haiti and Nicaragua).

[9] School as a "second home" and teachers as the "second mother" or "aunt," name given in Chile to early childhood education teachers.

[10] Female illiteracy rate, 15 percent; male illiteracy rate, 12 percent; and total, 14 percent.

[11] Source: UNESCO-OREALC, 2000, on the base of ECLAC/CELADE, 1999

[12] ECLAC, 1994.

[13] Regional Study on Functional Literacy in 7 Countries of the Region. Editor Infante, 2000 and Final Report of the PROMEDLAC Evaluation, UNESCO

2000.

[14] Regional Research on Basic Adult Education in Thirteen Countries, Field Research.

[15] Schooling in the population aged 25 years and above, according to gender and location, crossing only available for some countries, UNESCO, Statistical Yearbook 1999.

[16] Schooling in the population aged 25 years and above, according to gender and location, crossing only available for some countries, UNESCO, Statistical Yearbook 1999.

[17] PRIOM, National Program for Equal Opportunities for Women, program finished due to the opposition of conservative groups. (Morgade, op.cit)

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Developing Traditional Herbal Medicine Business in the Framework of Optimizing Women's Empowerment

R

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This developmental research study was aimed at 1) developing types of traditional herbal medicine based on market demand, 2) creating technology-based equipment for making herbal medicine, 3) improving the hygienic aspect of processing the traditional herbal medicine, and 4) improving the entrepreneurship of rural women. The target population of this study consisted of 113 women vendors of traditional herbal medicine in the Bantul District, the Yogyakarta Special Territory. But the first round of the study covered twenty-five women.

The main aspect was training activities which consisted of lectures and discussions on business management, entrepreneurship, and the equipment and the process of making traditional herbal medicine. During the training, the subjects were involved in learning how to identify and solve existing problems. They were also involved in observing model home industries through a comparative study under supervision.

The results show that women made significant improvements in terms of the following indicators: increase in their income, increase in the types and forms of herbal medicine, improvement in the quality of production due to better understanding of the hygienic process of making traditional herbal medicine, and improvement of their entrepreneurship. On the other hand, they made very little progress in their market strategy and financial management.

Women as Lifelong Learners

R

Naima Benaicha

I would like to share with you portraits of three Tuni-sian women from modest social and economic background who strongly believed in their right to learn and seized every possible opportunity for learning, and ultimately helped others to learn.

I will focus on the learning environment which facilitated their initiatives, and on the current policies that facilitate literacy and Lifelong Learning in Tunisia in the context of globalization.

Introduction

Situated on the northeastern tip of the African continent which bears the ancient name, "Ifriquia," Tunisia also lies midway between the eastern and the western Mediterranean, and at the meeting-point of the eastern and western parts of the arab world.

Three thousand years of history, and the mingling of civilizations resulting from this three-fold geographic position, have given Tunisia a natural gift for diversity; its deep roots have carved a place of openness, tolerance and solidarity.

Naima Benaicha, Tunisia.

At the time it recovered its independence in 1956, the nation's government undertook a policy of development. Its humanistic dimension led to undeniable progress, and education for all was one of the most important objectives.

Lifelong learning: A crucial choice

Allow me to introduce to you three Tunisian women.

Their life stories illustrate interaction between the learners' personal qualities and an environment conducive to learning and education.

This environment is the result of many factors, programs and mechanisms Tunisia has been developing over the past decade, to make its educational system responsive to changing needs of society.

Zohra who is now 55, is a self-made business woman. She is from a rural area in Zaghouan region. From her father she learned about beekeeping, cultivating crops, and other farm work. From her mother she learned about cooking, housework, and traditional craft working with wool. Her formal education consisted in Qur'anic classes. She married at 17. When the family started growing, she learned from her husband some know-how about carpenting and then assisted him in the construction of their own house. As soon as they settled into their new house, Zohra started growing vegetables—peas, fava, beans, and other things.

With the assistance of the program for integrated rural development, she constructed a structure that housed 2000 chickens and then proceeded to learn how to raise poultry. To succeed in her undertaking, she would seek advice from those who bred and sold chickens. She would ask them all sorts of questions and they would give her advice on the best way of running a semi-industrial poultry farm, how to protect chickens against diseases, when was the best time to sell them. And that is how she gradually learned everything about the business.

Zohra was aware of the importance of networking with other farmers. She also attended the meetings held by the political party and the women's association, and joined the farmers' association.

Jamila is 55 and belongs to a farming family. She is an advocate of women's rights. Like other girls in her village, she did not attend school when she was young. Later, when she was in her early twenties, a radio program inspired her to learn reading and writing. She bought books and studied at home with the help of her sister and the literacy lessons broadcasted on radio. Finally, she took a series of exams at home. She completed all three years of the literacy program. She is now an avid reader and even writes dialectal poetry.

She tried hard to make her younger sisters receive formal education in spite of her father's objection. She succeeded to get them enrolled. One of them is now a school teacher, the second a kindergarten attendant, the third has a dressmakers' diploma and works at home.

Fethia who is now 50 comes from a small resort town of Tunis. Her father was a teacher and allowed her to go to school until the twelfth grade. She married at 16. Before she had children she worked as a lab assistant and then as a study monitor. Once she became a mother she stayed home. For a long time she remained a housewife. However, during this period she attended a variety of classes like sewing, typing, data processing and accounting, in a deliberate effort to expand the range of her knowledge. To supplement her husband's income, Fethia first sought training in dressmaking and started doing couture work at home.

As she feels the need for running vocational training courses and sessions for the young people in her community outside Tunis, she opened her own vocational school with a government-sponsored bank loan for small and medium businesses. The school offers classes in dressmaking, hairstyling, typing and computer science.

She views her school as an important community resource for young people, because it provides them with the credentials they need to get a job in one of the local industrial parks. Fethia strongly believes in the value of education and often recites the adage: "generations are the reflection of the education that we give them." When asked about her inspiration her answer comes easy: "my father is my model." From an early age she was exposed to a good learning. When she thinks of her father, she thinks of someone providing help to those who deserved it, of someone involved in various social activities to improve the social situation of needy students from very poor background. His attitude impressed her so deeply that she could never refrain from coming to the assistance of whoever needs or asks for help.

Learner's profile

I selected women's portrayals because women represent the majority of illiterate people in Tunisia; however they also represent the majority among the learners. Before and immediately after the prevailing attitude toward education privileging boys' education; girls were kept at home to look after smaller brothers and sisters. Thus, as soon as the opportunity was made available to them, women were so enthusiastic about learning and changing the course of their life; the joy they experience as they go to their literacy course, was a daily exhilaration. I have been impressed by the personality of the three women I have just presented. This portraits reveal the women's concern about education, family welfare, and responsibility toward the community as well as their openness to change and eagerness to develop new skills.

As they developed new skills they have strengthened their own capacities, and got involved in their communities, sharing with others the benefit of learning.

We notice that for these women, regardless of educational attainment, education was an important value per se. The three of them have seized every possible opportunity for learning, and ultimately acted as education agent in their communities.

They have one important characteristic which facilitates learning, their ability to gain access to new ideas and opportunities. They took advantage of farmers,' women's, and political associations which were important sources of information and new ideas, and developed their networking skills.

Two of them have been impressed by their fathers. The third had to struggle against her father's stubbornness.

Learning environment

However these learners' qualities would not have been sufficient in a context other than the one which prevailed in Tunisia in the sixties immediately after the independence. The culture of sending children to school was then a dominating value, supported by different measures.

The promulgation in 1956 of the code of Personal Status, then its amendment in 1992 established the principle of equality between men and women. Thus Tunisian women enjoy full and free exercise of their rights just like men.

The Tunisian government has been aware of the dangers of illiteracy and its negative effects both on the individuals and on the development of the society. Thus great interest has been taken in education, through a policy designed to develop and extend it. High priority was given to promoting primary education and making it as widespread as possible, to eliminate illiteracy at the source. In addition, a campaign to eradicate illiteracy among all population segments, was undertaken, along with a variety of programs aiming at alleviating poverty, to which many associations took part. All these actions have created an environment facilitating learning. So many programs with different objectives contributed to develop an environment where learning came like an ordinary component to achieve well being and self respect. The achievements are significant (the illiteracy rate decreased from 84.7 percent in 1956 to 27 percent in 1999).

Adult learning strategy

Surveys conducted in preparation for development plans and related to literacy development, showed considerable differences regarding gender and geographic distribution. These results, were not in accordance with the country's economic and social development on the one hand, and with the needs and aspirations of the society, on the other hand. Consequently, a new adult learning strategy was devised. It rests on the following three basic principles:

- The learners' voluntary adhesion;
- The integration of literacy program into those aimed at the development of the individual and society;
- The involvement of literacy programs' stakeholders in a partnership process.

Such partnership implies the formulation of action program's within an institutional system involving a number of actors, such as a national council and regional and local commissions, to coordinate literacy programs at different levels.

The concept of eradication of illiteracy is broadened to include lifetime learning, to meet the basic educational needs (education for all), the basic means of learning and the basic guaranties of learning (knowledge, skills, values, trend, etc.).

Provisions and legal decisions

The principle of integrated activity dictates that there be coordination and complementarity among programs of illiteracy eradication and those of educational development. One of the goals of these programs must be to eliminate the sources of illiteracy, through provisions and legal decisions. Among the decisions made, the following may be mentioned:

- A creation of a basic, nine-year educational program, extending the period for which children attend school and thereby enabling them to acquire the knowledge and skills necessary for continuing their education, or for entering vocational training, or the work force without falling back into illiteracy.
- The introduction of a law making education compulsory for those between the ages of six and sixteen, guaranteeing all children access to the schools and combating the phenomenon of early school dropout.
- The establishment of a national program of social action within the school, to combat failure and dropout and at the same time to address children's health and other problems—psychological, social, economic, etc.
- In addition, the principle of integrated activity requires coordination and complementarity with programs conceived for economic and social development, especially the promotion of disadvantaged groups.

Perspectives

Aware of the new challenges in the context of globalization, the public authorities, in partnership with civil society have formulated guidelines and a set of strategies that will be implemented into programs through the tenth plan of development (2002-2004). These programs will take into account, the major role of science and technology, on the one hand, and the great, rapid and continuous evolution of the new information and communication technologies, on the other hand.

In this context, the 21st century school will ensure fundamental learning, providing opportunities of learning for all. It will enhance employment and employability through the development of complementarity between school and training centers, and the employment world.

Programs aimed at improving teaching and training personnel's capacities will be set-up. The preschool education system will be progressively instituted, and will prepare children to school, awakening their aptitudes and potentialities.

The new information and communication technologies imply new forms of education, learning and training. For this aim, specific TV programs targeting large groups will cover cultural, scientific and technological fields. Each household may become a school for all generations.

Learning in the 21st century will reinforce languages and new information and communication technologies' learning. This will further promote cultural and knowledge exchange among individuals and countries.

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Lifelong Learning for Elimination of Violence Against Women

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Violence against women (VAW) is a cause and consequence of women's subordination, which exists because of unequal power relations between women and men in a society and family relations. As VAW is seen in both the private and the public spheres, the analysis of institutions in society, the state, and the family, the conditioning and socialization of individuals, and the nature of economic and family relations are required. Since the 1995 World Conference on Women in Nairobi, the women's NGOs have analyzed VAW in a variety of ways. It has been looked at firstly in terms of sites of violence. This has meant addressing the private sphere of the family versus public sphere such as state and community. It has also been examined in terms of its visible indicators such as sexual abuse, rape, domestic violence, sexual harassment and invisible violence such as customs and social practices, denial of education and employment opportunities. There are different forms of violence depending on the cultural context and how it interacts with other social constructs like class, caste, ethnicity and religion.

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VAW as cutting edge of gender equal lifelong learning

The five-country comparative studies on VAW (Japan, India, Mongolia, Nepal and South Korea) demonstrated that education is the only solution in the long term elimination of VAW. A compilation of issues reveal the following: rape, seeing women in a derogatory manner, murder, physical violence, economic violence, not getting enough to eat, rejection, not getting respect and love, restrictions, heavy work load, not being allowed to take decision, verbal abuse, mental torture, child sexual abuse, discrimination between boys and girls, advertising women's body, taking women out of the house, taunting, burning and molestation. These violent actions against women are not considered criminal behavior as they were committed against women in the private sphere and women who have lower status than men.

Educational practices to eliminate VAW

The first contribution of lifelong learning is to help in understanding patriarchy and the consequent male-biased lifelong learning that dominated adult education and social movements across the world. The emphasis is on the need to develop a critical perspective that can guide active political intervention directed toward social change with the intent of changing unequal power relations.

Lifelong learning about VAW should give greater space to experiential learning. It is important to make learning about VAW meaningful among the more mainstream professionals such as police officers, lawyers, prosecutors and judges. Learning from the experiences of female survivors of VAW plays a vital role in making learning effective.

The third contribution is gender-sensitive learning for adult educators. The proliferation and professionalization of gender training has been a welcome development in the recent years. The institutionalization of gender studies and women's studies also helps in articulating gender perspectives. One limitation is that most gender and women studies lack a political agenda. Gender training connected with VAW is a political agenda and it is part of a political action plan mentioned in the Beijing Platform of Action in 1995.

Legislative reform in the nineties

Although several countries in Asia managed to come up with laws to eliminate VAW and highlight the criminal dimension of domestic violence, the definition of VAW still remains limited. It still needs to be broaden to encompass physical and mental cruelty. Nonetheless, the process of making or amending a law has always generated useful debates around the issue of adult learning and its contribution in promoting debates.

To encourage survivors of violence to speak up and report their experiences to police offices and local health centers, local governments and people's organizations in the five countries are now dealing with the issue by increasing the number of shelters for battered women as well as establishing hot lines. Yet, there is still a serious lack of professional counselors and caregivers who could help in empowering battered women.

Promoting lifelong learning for the elimination of VAW

Lifelong adult educators and women's NGO and people's organizations in Asian countries have been working to make the legal machinery and adult educational system more responsive to eliminate VAW. Critical is the collaboration of lifelong educators, women's groups, educational institutions and the State to share the responsibility and broaden the network.

Writing policy documents and using the language of social movements is an easy and very popular activity. Putting them into practice is the problem. It is clear that such programs will not work unless a large group of lifelong educators, activitists and grassroots organizations agree to participate.

We emphasize the role of lifelong education in eliminating violence against women and for women's empowerment through changing the attitude toward concepts of traditional femininity and masculinity. Lifelong education in anti-VAW program formulation was defined as a "dynamic process of learning in which women and men gain access to meaningful information to stop VAW, engage in critical reflection and act as a collective to transform the material and social conditions of their experience on violence against women."

Lifelong education as mediator for anti-VAW in transformative learning

Lifelong educators can be facilitators and mediators in transforming the community social and cultural norms of patriarchy by motivating the village elders and leaders to pressure abusive husbands and men to stop the violence against women. Conflicts involving VAW and domestic violence could be resolved by introducing ideas of gender justice as well as programs on gender and legal literacy training programs.

Women lifelong educators are often able to mesh these ideas with locally applicable norms of justice. Such interventions instill a sense of confidence in the group and individual women and men by establishing the fact that lifelong educators and women's collectives are able to deal effectively with situations of VAW and enabling women to break their silence around domestic violence.

Lifelong educator as advocate

The advocacy of VAW issue is often regarded as a form of agitation and is regarded as inappropriate for lifelong educator's role. Lifelong educators feel the constant pressure of maintaining their image as educators in civil society and reputation not to be agitators and therefore hesitate to take up cases of VAW publicly in spite of the fact that this is a critical area of work in the field of lifelong education. In some cases. educators are even part of the power and authority structures which could be oppressive to the people. The challenge for lifelong educators is to go beyond maintaining their image and status, and start to incorporate VAW issues in their education work.

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PART 6

Learning Across the Generations

Achieving Youth Empowerment Through Peer Education

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Yola Wissa

The development and implementation of the Youth to Youth Peer Education Program is a success story that carries two important messages for the development of the information and awareness sharing initiatives in Egypt. First, initiatives that actively engage the beneficiaries in the entire life cycle of program development and implementation have greater impact. Second, peer education is a highly effective model for youth awareness and empowerment programs whose goal is to enable youth to make better-informed decisions.

In the relatively short time that it has been in existence, Youth to Youth has been successful in achieving its main objective—to empower youth between the ages of eighteen and twenty-five to meet the major life challenges facing them as they prepare to enter the workforce and start families of their own.

Participants in Youth to Youth report that the program gives them the opportunity to examine in deep and meaningful ways, often for the first time in their lives, the issues of greatest importance to their futures, while helping them to overcome shyness, negotiate effectively in group

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and with adults, and form valuable friendships. Youth to Youth also successfully encourages democratic practices such as the expression of opposing points of view, equal participation of both sexes, and the critical examination of one's own values and ideas.

For the professional development staff, youth volunteers and participants alike, the development of Youth to Youth has been an adventure, an experiment, often a trial and eventually a success. There is the sense of having discovered something that could be of great use in Egypt. What that something is, how it was arrived at, and why it might be useful in future development initiatives in Egypt is the subject of this paper.

The birth of an idea

Youth to Youth was developed as part of the Youth Leadership Development project (YLDP) began in Cairo in 1995. The purpose of YLDP is to build the institutional capacities of local non-government organizations (NGOs) and to implement youth-serving projects using the principles and approaches advocated and highlighted during the United Nations International Conference on Population and Development (ICPD) held in Cairo in 1994. Youth to Youth was funded by the United Nations Fund for Population Activities (UNFPA). The Center for Development and Population Activities (CEDPA) acted as coordinator of the project in partnership with three Egyptian NGOs: the Institute for Training and Research in Family Planning (ITRFP); the Youth Association for Population and Development (YAPD); and the Egyptian Federation of Scouts and Girl Guides (EFSGG).

Two ideas from the ICPD were of great importance in the conceptualization of the project: 1) youth should be engaged as equal partners and participants in the development process, and 2) youth and young adults must have access to basic information to help them make better informed decisions, especially in the areas of gender and reproductive health.

The original intent of Youth to Youth was to focus exclusively on reproductive health and gender. However, needs assessments among the target population revealed the existence of equally pressing needs in the area of basic life skills. UNFPA agreed to expand the program to meet those needs.

Partners in development

In the last quarter of 1995 up to the first quarter of 1996, participants were trained by ITRFP in reproductive health, gender and facilitation techniques in preparation for the material development phase. In July 1996, 25 youth leaders selected from the partner organizations gathered at ITRFP under the supervision of an international education consultant to develop the first draft of program materials. This was an intensive process that took place over a period of approximately 40 days. The manual thus produced was then piloted and tested in four governorates from the final quarter of 1996 to the first quarter of 1997. Data collected systematically in this process framed the basis of a second workshop where the manual and program format were reviewed, modified and finalized.

An important part of this process was devising an effective and consistent method to train future peer educators. This was a challenge, as training a peer educator is unlike the more familiar process of training a trainor. The role of the peer educator is not only to lecture or merely transmit information, but to facilitate a process of discussion that is itself new to Egypt. Various methods for training peer educators were tested and evaluated until a satisfactory method was achieved.

By September 1997, 200 young people had been trained as peer educators, and more than 2,000 had participated in the youth to youth program. The outreach and impact of the program are being continuously expanded through the volunteer efforts.

Pioneering peer education in Egypt

The approach

Youth to Youth pioneers the use of peer education as a learner-centered approach to information and experience sharing that utilizes the flow of information among the youth. It means two or more people of similar age educating each other through open dialogue and sharing of factual materials in areas such as gender and self-awareness, career planning, reproductive health, and sexually transmitted diseases such as hepatitis and HIV/AIDS.

It draws heavily on experiential learning theory, which describes the learning process as proceeding in cycles of experience and reflection that can be summarized in the following steps: 1) experience; 2) reflection and analysis; 3) conclusion; and 4) change of attitude, understanding or behavior.

Peer education is particularly well-suited with issues that arise in the period when the young are preparing themselves to assume adult roles and responsibilities. There are two reasons for this. The first is the youth at this stage are engaged in the process of forging their independence and are often resistant to top-down relationships. The second is the youth are often more comfortable discussing issues associated with reproductive health with their friends and peers, rather than with parents and adults.

Peer education is perfectly suited to the needs and circumstances specific to this transitional period of life. Properly managed, it is an effective way to provide young people with an opportunity to think in a deep and meaningful way about their reproductive role and the decisions they face in their personal and professional lives.

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Natural supplement to formal education

While new to Egypt, peer education has been successfully deployed in many countries throughout the world. It is a natural supplement to formal educational systems not prepared or equipped to handle the subject matter for which peer education is so well suited. Its premise is the natural desire of young people everywhere to contribute to their communities and to participate in dialogue with their peers on issues central to their lives and development.

One of the major achievements of Youth to Youth is the creation of a program that addresses the needs and concerns of young people in Egypt. The appropriateness of program materials, and the use of participatory format create an instantaneous synergy that runs through the program. From the beginning, participants are engaged because the program is about them, their lives and their futures.

The nature of learning is in the final analysis largely mysterious. Often it is not the availability of extravagant educational resources that makes the difference, but a solitary event that may trigger the precious phenomenon of awareness. This "event" might be words of encouragement from an influential adult, the insight gained through an activity such as travel or volunteer work, or the impact of participants in an organization such as the Boy Scouts and the Girl Guides. It allows them to participate not just in a class but in the process of intellectual dialogue itself, and the friendship that it creates.

A structured approach to open participation

Ground rules

Youth to youth begins with the setting of ground rules that all must agree prior to starting the program. The purpose of these ground rules is to create an environment that is safe and free for open discussion and respectful of differences of opinions, outlooks and gender. They include the agreement to hear all views in the spirit of inquiry and exploration. Other ground rules include session confidentiality, the right to decline to answer a question or participate in an activity, and the non-disclosure of personal information such as family members and friends.

Program manual

Youth to Youth is in essence a series of activities and questions discussed in an informal group facilitated by a team of three peer educators. These activities and questions are outlined in the program manual, which provides the framework for all discussion and activities. The manual is divided into eleven units, with each unit subdivided into topics, which are in turn discussed in 36-hour long sessions. Each topic is introduced through an activity such as brainstorming, role play, drama or group work, and is supported by scientific background so that correct technical information, when needed is available. Debates and discussions follow every activity, giving each participant the opportunity to express his or her own point of view to the group. At the end of each session the results of the group discussion are summarized by the peer educator along with the key messages of each section. Since all materials were developed and are delivered by Egyptian youth, program activities reflect the core values of Egyptian society.

Areas covered

The following are the subject headings of the Youth to Youth Peer education manual: psychological well-being, human relations, physiological health and well-being, people and the environment, planning and resources, youth and career, human relations between men and women, motherhood and fatherhood, family planning, violence against men, sexually transmitted diseases and diseases of the reproductive system. All sensitive issues are discussed in single-sex groups for the comfort and confidentiality of the participants.

Building human capacities

Raising fundamental questions

One of the most important and challenging functions of education is to improve the ability to make sound value judgments. Honoring the nature of experiential learning, Youth to Youth does not seek to impose specific solutions to the challenges of growing up. Rather it seeks to stimulate participants to reach their own conclusions by providing new approaches to problem solving and analysis, and a safe environment in which to interact. These are important first steps in helping the youth prepare to make fully informed decisions in the key areas of their lives.

Preparing for important decisions

Youth to Youth raises questions that people from every society must ask themselves in order to define who they are, what they believe, and how they will relate to their families, communities and to the rest of the world. This universality plays out in almost every section of the program. For example, much of the program explores the fundamental relationship between men and women by looking at such issues as the division of labor within a marriage, and the rights and responsibilities of husband and wife. Each area of inquiry touches on many of the most important issues that accompany us throughout lifetime.

Building confidence

Youth to Youth provides a natural and appropriate channel for the enthusiasm and energy of young people. An observer at the Youth to Youth session cannot help but be struck by the eloquent participation of the youth themselves. Youth to Youth releases ideas and potentials that participants themselves are startled to discover, while generating a consistently comprehensive coverage of the topics handled. Participants report that the experience of openly expressing their views and opinions in a group increases their self-confidence and self-esteem, and contributed to improved performance in other areas of their lives.

Inspiring leadership

The effect of giving the young people the major share of responsibility in the development process was to inspire them to assume increasing levels of leadership. To instill a pride of ownership through participation was perhaps the most successful strategy of project management, and created among the young an internal sense of accountability. The development process itself uncovered the vast untapped potentials and capabilities of young people in Egypt. When confronted with problems, they solved them. When problems of implementation emerged, they tackled them, and always emerged with a viable solution. Peer education have expanded their role to include starting new groups and bringing the program to new locations. This has created an ongoing and upward spiral of opportunity to develop leadership skills. This is one of the most important sustainable benefits created by the program, and by the youth themselves.

Moving beyond gender stereotyping

Living through the project that was purposefully gender balanced resulted in a genuine transformation of attitudes of both women and men. Over time, participants became aware of the distinction between biologically and socially determined differences between the sexes. Prolonged immersions in a mixed group softened deeply-held beliefs about male superiority and restrictive views of women's roles and duties. Men gained a greater appreciation of the strengths and capabilities of women while women gained an enhanced vision of how they might contribute to Egyptian society, as well as to their homes and families. Men thought this meant domination by women and women were afraid it meant abandoning their families. However, as the process unfolded these fears gave way to a sense of expanded possibilities. The overall impact was to help young men and women treat each other as equals, and to question the image of women based on gender stereotyping.

Discovering the power of dialogue

While Youth to Youth does supply important insights and information in the areas of life skills and reproductive health, the power and impact of the program is not a result of the presentation of specific facts, but rather of providing participants with a forum for the free and open exchange of ideas. It is the dialogue itself and the intellectual excitement generated by it, rather than programmed knowledge that is the great discovery for participants.

Tolerating differences

Through the process of group discussion and debate, participants learn that there are different points of views for all questions of values and ethics. Acknowledgment and tolerance of the existence of opposing points of views promotes understanding and a reasoned approach to disagreement and misunderstanding. In addition, it helps expand awareness beyond the family and the local community so that participants can begin to make connections between their private lives and the ever widening circle of social relationships beyond the home. If Youth to Youth has one core value, it is the opening of the mind to discussion and value clarification.

The spirit of volunteerism

An important aspect of Youth to Youth is that it was developed and is now being sustained almost entirely through the work of dedicated volunteers. When asked why they are willing to volunteer so much of their time, participants have the following responses: they strongly believe in the messages that the program brings and the important need it fills in their communities; they enjoy the company of new friends and colleagues; they continue to learn new skills and ideas through their exposure to diverse groups; they are developing valuable skills for their future lives and careers; and they feel that it is their duty to share what they have learned with others.

An interesting corollary to this spirit of volunteerism is the fact that the program is spread effectively and almost entirely by word of mouth. At present, Youth to Youth does not need to advertise to find willing and enthusiastic participants. In the world of Ahlam, peer educator from Cairo, "If the youth association sends us 25 youth to take the program, those 25 young people themselves will tell every one in their families and all their friends and neighbors about the program. Many who hear about the program will eventually come as participants. For example, in March 1, I met a young man who has participated in the program, his sister attended in July and another brother attended in September. Many like the process so much that after their first group they want to become facilitators themselves. Amazing to say that all of this activity occurs on a voluntary basis."

Challenges

The major challenge of the entire development process was for the youth to define for themselves what peer education actually was, in theory as well as in practice. It took ten months of hard work to achieve this goal, but when it finally came, it proved to be a big breakthrough and a turning point for participants. The first stage of this was for the youth to become convinced that they could in fact learn from each other without the presence of a teacher or a lecturer.

The idea of learning through the process of reflection on their own experiences was completely new, and challenged many assumptions based on their own educational background. It was an ongoing process for the youth to realize the richness of their own experiences, and the power of exchanging ideas and information "laterally" with those who share common needs and challenges. Once the youth had internalized the concept of peer education and their role as peer educator, the rest of the development process would fall into place.

With a minimum of administrative support, a peer education program such as Youth to Youth can be brought into a multitude of social and institutional settings. Its format based on open discussion is really expandable and adaptable to new topics and circumstances. While the program is designed for the youth, in actual practice the walls of the program are open, and sessions can accommodate participants, young or old, and professional or non-professional.

Lessons from the Practice of Adult Education in China

R

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To construct a lifelong learning society means to upgrade the overall quality of human resources, which is one of the strategies for sustainable socio-economic development. In this, adult learning is certainly a critical component.

Over the last two decades, adult education in China has achieved remarkable progress in the promotion of literacy, training and retraining of in-service employees, alternative learning programs and research. Among the lessons we have learned are:

1) Adult education should serve the task of modernization of the nation;
2) It should be effectively integrated with basic education, vocational education and higher education programs;
3) Adult education should employ modern technologies (e.g. radio broadcasts, television and internet);
4) Adult training should be supplemented with policies for personnel recruitment in the labor market.
5) Adult education should pay equal attention to quantity, coverage, quality assurance as well as cost effectiveness.

The Role of Inter-generational Programs (IP) in Promoting Lifelong Learning for All Ages

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Toshio Ohsako

Introduction

The paper examines the interface between inter-generational programs and lifelong learning to identify the roles of inter-generational learning in promoting a lifelong learning culture. The discussion covers the following topics: 1) laying the foundation for a lifelong learning culture for young and older people; 2) learning about the cultural diversity across generations; 3) developing positive attitudes among generations; 4) integration of learning through inter-generational program; 5) individual and social benefits of inter-generational programs in lifelong learning.

Lifelong learning is an important strategy to cope with the issues of ageing in society. In developed countries, the portion of people over 65 has increased from 8 to 14 percent since 1950, and is expected to reach 25 percent by 2050. Within the next 35 years, the elderly will approach or exceed 40 percent of the population in Japan, Germany and Italy. Gender issues are serious for all ages, particularly so for the elderly.

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Women's learning has knock-on effects on the rest of the population: women constitute the majority of caregivers, they lack learning opportunities; they are key mediators in inter-generational exchanges in the family, women assume multiple roles—the mother role and those of wife and worker; in most heavily HIV infected regions, women play the crucial caring roles.

In developing countries now, a little less than 8 percent of people are over age 60. This will rise to 13 percent in 2025, 19 percent in 2050, 24 percent by 2075 and 30 percent by 2150, in contrast those under 15 years of age will drop from the current level of 33 percent to 18 percent during the same periods. In sub-Saharan Africa the number of people over 65 will rise from 23 million (in 1995) to 61 million in 2025, although the portion of elderly will not rise appreciatively due to the very high birth rate which will keep Africa child-and youth-oriented for a long time.

Lifelong learning also needs to consider the young world. The current population of those in ages 15-24, now 800 million, constitutes the largest generation of youth in history. Eighty-eight percent of these youth live in developing countries. Since 1980, over half of the global increase in adolescents aged 10-19 has been in sub-Saharan Africa. The largest generation of youth in history is about to enter into their prime reproductive years, the labor force, political life, and face the opportunities, challenges and frustrations of adult life, and its joys. They are better educated and better organized, are risk takers and change makers, but they are not yet placed at the table of developmental policy, nor into the main text of development analysis.

These world demographic trends remind us that lifelong learning must be available to a large number of older adults as well as to the youth. Lifelong learning is a very urgent need in developed countries where the portion of people aged over 65 will reach, on the average, 25 percent of the population by 2050. Developing countries where population ageing is much slower, will more or less face a similar situation in the future.

UNESCO's lifelong learning and inter-generational programs

This paper will examine the interface between inter-generational programs and lifelong learning, the latter being considered as an instrument to help lifelong learning achieve its objectives. The paper will review the international research literature on current inter-generational programs as well as those programs implemented to support the suggested interface between the two. This task has turned out to be rather difficult as both lifelong learning and inter-generational programs are complex constructs.

The mission of the UNESCO Institute for Education over the last 30 years has been in the field of lifelong learning. It had currently undertaken an overall review of lifelong learning with regard to the concepts and goals proposed over this period.

The UIE, having reviewed the recommendations put forward by the Fifth International Conference on Adult Education, concluded that lifelong learning is a key concept in adult education. It was the World Education Forum for Education For All which opened new avenues for the lifelong learning programs of the UIE. The UIE's Action Plan as a follow-up to the Conference contains a research programme on inter-generational learning, designed to promote the school-community co-operation.

It was also the International Round Table, "Developing Creative and Inclusive Strategies and Partnerships for Fostering a Lifelong Learning Culture," which forwarded recommendations, new strategies and approaches to the UIE's medium-term planning of lifelong learning programs. Inter-generational learning is one of the new approaches identified.

Among many important recommendations of the WEF, CONFINTEA and the Round Table on lifelong learning, the UIE decided to pursue research on the factors and conditions which can go beyond the foundations of learning abilities and skills of learners developed by basic education. To pursue this objective, learners need to learn how to sustain the skills and knowledge they have already acquired, and also to be able to transfer them from one situation to another.

Almost three decades ago, the mission of lifelong education (now more often called lifelong learning) was defined:

> We propose lifelong education as the master concept for educational policies in the years to come for both developed and developing countries. (Faure Report, Learning to be, 1972)

Recently, UNESCO reiterated this vision:

> A key to the twenty-first century, learning throughout life will be essential, for adapting to the evolving requirements of the labor market and for better mastery of the changing time-frames and rhythms of individual experience. (Delors Report Learning: Treasure Within, 1996)

Although inter-generational learning was not mentioned explicitly, the idea of "inter-learning" was already advocated much earlier:

> Lifelong education does not suppose that individual person will learn only in isolation...A major goal of lifelong education is enhancement of the ability to learn with and through other people, whether it is in school or in the family, at work or in recreational groups, clubs and societies. (Dave, 1976)

Against this background, the UIE created in 2000 a program, "Promoting Inter-generational Learning Policies, Action Research and Networking," whose main activities are policy advocacy, research, and international networking in the field. The present paper challenges this issue of inter-learning from the perspective of inter-generational learning.

The concept of inter-generational exchange is not new. Relations between generations have been the source of both extraordinary solidarity and major conflict throughout history. The inter-generational duty of care may be traced back to the biblical precept to "honor" one's parents, and expectations of filial piety may be found in a wide range of religions and philosophies from Judaism to Confucianism. An international comparative study conducted by UNESCO Institute for Education in 1999 in China, Cuba, Germany, Japan, the Netherlands, Palestine, South Africa, Sweden, the UK, and the USA confirms that the concept "inter-generational" is not new and is historically imbedded into the familial and patriarchal relationships of different cultures. As a consequence, some form of inter-generational practice has been present in a number of countries. The term "inter-generational" relationship seems to be a familiar and widely recognized concept, however inter-generational "programming" is a concept developed over the last two decades mainly in North America.

What then distinguishes inter-generational programming from the traditional inter-generational exchange and contacts?

First, compared to the latter, the former is conducted between at least two non-adjacent and *non-familial* generations. Second, unlike the informal / incidental inter-generational encounters organized between the young and the old through activities, such as festivals, art competition, concerts, etc., inter-generational programming is a more *systematically planned* activity with clear objectives and strategies to achieve the identified objectives, as well as institutional partners, training and evaluation programs, etc. Third, the *professionalization* of inter-generational personnel (IP is not simply a voluntary activity) can be pointed out as another characteristic of the current inter-generational programming.

There have recently been considerable efforts by a group of IP specialists to make the concept and practices of inter-generational programs known internationally. The creation of an NGO, the International Consortium for Inter-generational Programmes, in Berg en Dal, the Netherlands, in 2000 bears witness to the importance of this mission. Following the creation of this NGO, the Centre for Inter-generational Practice was established in 2000 at the Beth Johnson Foundation, UK. A first inter-generational journal, the *Inter-generational Programming Quarterly*, will also be published from 2002.

What is Inter-generational Learning?

The term inter-generational program (IP hereafter) is more frequently used than inter-generational "learning." A group of specialists, who gathered in Dortmund, Germany, in 1999, defined inter-generational programs as, "....vehicle[s] for the purposeful and ongoing exchange of resources and learning among older and younger generations for individual and social benefits." Inter-generational learning (IL hereafter) frequently occurs in inter-generational programs. For example, young people and older people can have fun together in formal leisure activities such as singing, dancing and painting, but learning may not necessarily be involved in these activities.

Hatton-Yeo & Ohsako (2000) also put forward the following assumptions that need to be met to achieve the successful inter-generational programs:

- They demonstrate mutual benefits for participants.
- They establish new social roles and/or new perspectives for young and old participants.
- They can involve generations, and must include at least two non-adjacent and non-familial generations.
- They promote increased awareness and understanding between the younger and older generations and the growth of self-esteem for both generations.
- They address social issues and policies relevant to those generations involved.
- Inter-generational relations are developed.

The inter-generational (re)connection is a major and ever-present theme: It includes "programs" of intervention developed in a variety of settings, including schools, community organisations, hospitals, and places of worship.

IP refers to the totality of inter-generational interactions—contents, methods and materials, delivery system, etc. "Learning is the process by which one's capability or disposition is changed as a result of experience." However, it does not take place in a vacuum. Learning in IP occurs in the interactive processes between younger and older participants in a specific context whether in schools, communities, in the workplace, etc.

Inter-generational learning experiences take place when: 1) at least two nonadjacent generations learn about each other (ageing issues, experiences, values, aspirations, etc.); 2) at least two different generations learn together about the world—people, historical and social events relevant and important to them; and 3) two different age groups share learning experiences/training in order to develop and prepare their service skills to society (e.g., ecological and peace campaign).

The are four models/profiles of IL:

1) older adults serving/mentoring/tutoring children and youth;
2) children and youth serving/teaching older adults;

3) children, youth and older adults serving community/learning together for a shared task; and
4) children, youth and older adults engaged in informal leisure/unintentional learning activities.

IP is sometimes called *service-learning* because it requires both older people and young people to be trained (which involves learning) in order to develop skills to attend to each other's needs (emotional, learning, social, etc.) and to engage in care services (hospitals, day-care centers, home for the elderly, etc.).

What is the interface between IP and lifelong learning, and, more specifically, how can it contribute to the attainment of the objectives and processes of the latter?

This question will be approached from five angles:

- Laying the foundation for a lifelong learning culture for young and old people
- Learning about the cultural diversity of generations
- Developing positive attitudes among generations
- Integration of learning through IP
- Individual and social benefits of IP in lifelong learning

Laying foundations for a lifelong learning culture for young and old people

Enhancing mutual recognition of continual learning

Learning is an ongoing and a lifelong process. The basic philosophy of lifelong learning is that everyone—young and old—continues to learn throughout the life span. Young people should be convinced at an early age of the fact that older people can learn inspite of their advancing age. The youth should not simply internalize negative stereotypes of old people, and enter old age themselves with unfavorable expectations about ageing. IP, which enables young people to directly interact, learn, and dialogue with older people (e.g. tutor-tutee relationship), helps young people to develop positive attitudes toward an older people, who by way of their participation in IP, in turn demonstrate the importance of continued learning and development of skills and knowledge. In other words, IP sets a positive role model of learning at all ages for young people, thus helping them to develop their *own positive self-image and attitudes toward ageing, and to empower them to engage in active and successful lifelong learning.*

Often, the elderly engaged in IP perceive their learning together with young people as fun, refreshing and enjoyable. Through face-to-face learning and teaching activities of elderly IP participants with the younger generation, they often discover, and are convinced of, the need and importance of continuous learning in order to keep abreast with the changing world and its changing requirements for new skills, knowledge and attitudes. Such self-discovery of older people is the base of their IP involvement if they are to care, guide, mentor or tutor young generations successfully.

An important contribution of IP is therefore the *mutual recognition and value of continuous learning throughout the life course* among young and old people—both for their own sake or for the benefit of the other group. The recognition of the value and meaning of learning throughout life by all citizens is a prerequisite and is also a driving force for creating a lifelong learning culture.

Continuity and discontinuity: cultural transmission through generational dialogue

IP also helps the processes of *cultural transmission from one generation to another.* Humans are born into a culture that has as one of its principal functions the conservation and transmission of past learning. Lifelong learning involves both *continuity* and *discontinuity* of learning experiences. Older people, the "witnesses" of the past, who can provide young people with "living" models of a matured citizenship, for example, facilitate the transmission of cultures.

Culture is not static. We sometimes need to adjust ourselves to the changing world and circumstances by changing our routine thinking, traditions and life styles, etc. In this sense, what IP is striving to achieve, is the *dialogue of generations for the future.* Unfortunately, this dialogue often takes place only in "intra-generational" activities i.e., among young people only (e.g. student association, youth forum, etc.), or only among older people only (e.g. senior unions, senior clubs, etc).

In IP, the dialogue for the future should take place *cross-generationally.* When dialogue and communication occur only intra-generationally, generations risk the polarization and division of thoughts, philosophy and values—the members of a homogeneous age group tend to think of events and life primarily in terms of past (older people) or present (young people). As a consequence, such situation tends to create the so-called a generation gap or inter-generational problems. The inter-generational dialogue created by IP provides opportunities for generations to debate, reflect over, and learn and plan together about their common future—what values, traditions, and knowledge of the past should be preserved, and which of these should be discontinued in the future.

The notion of continuity and discontinuity of learning can also be explored *horizontally*, in terms of the varied contexts of the learning space. In a school-community based IP, schools open their door to the elder members of a community whose extended learning experiences, knowledge and wisdom can be a valuable input to the school programme. Schools also send their students to hospitals, old people's homes and other institutions and centers to provide the needed care and service to the elderly. When young children or students shift their learning environment from school to community, they need to both discontinue and continue their previous learning habits and patterns. They need to "continue" to apply useful skills and knowledge they have once learned in school, but they equally have to modify or even unlearn some knowledge and skills in the face of new learning situations, which demand such changes. For example, when young people participate in a community-based IP, their learning paradigm shifts from a dominantly textbook/lecture-oriented learning situation to one which is a human-to-human, or a face-to-face interactive learning context.

IP in this sense promotes learning towards application of the learned skills and knowledge acquired in school, vis-à-vis enabling students to validate what they have learned in school against the reality and circumstances of out-of-school settings where their future adult life and work await them.

Finally, through IP students learn the importance of putting their learning experiences and knowledge at the service of community through *action*. IP links schools and communities effectively as "individuals learn throughout life from the social milieu formed by the community to which they belong."

Learning about the cultural diversity of generations

Lifelong learning stresses *diversity* as a base for creativity—be it dealing with culture, people, values, experiences, and methods of learning, etc. The learner needs stimulation from diverse sources from his/her learning environments which includes art, music, people with different experiences and backgrounds, cultures, etc. The contribution of IP manifests itself not only in creating diverse learning opportunities and cultural treasures, but also in increasing significantly the *synergy of the cultures of the young and the old.* The extended life and professional experiences, useful life and historical lessons, reality-tested wisdom, etc., are appreciated, sometimes intercepted and challenged by young people. On the other hand, older people, through interacting and learning together with young people in IP, see the mirror image of their youth—the reminiscence of the days when they were filled with vitality, ambitions, freshness, and energy. IP attempts to employ this reminiscing process as an instrument to further create empathy in the mind of older people about the importance of care and support for younger generations.

The diversity awareness, created by IP of the cultures of different generations with regard to their attitudes, values and practices, provokes a further challenge when this idea of the generational diversity is captured from a cross-cultural perspective.

To illustrate, below are some key cultural issues on generational relationships from the studies conducted by UNESCO/UIE and other authors, to which IP organisers should pay due attention when organising the programs in different cultures.

Cook (1999), referring to the Caring for Indigenous Children Workshops, which took place in Canada, described an exemplary case of an inter-generational approach, in which older people transmit cultural values, cultural and historical identity to young people. Among the Inuit, elderly people are called *intutuqak* who are distinguishable from *angijukqauqtigiit*-elders. Elders are not defined by age but as "living models and those individuals who are perceived to have many gifts with which they can perform multiple roles."

China considers experienced professionals to be part of "intelligence bank" and the retirement of experienced professionals often causes a shortage of talent.

In Japan, the main objective of IP is to promote communication between the older people and younger generation and deepen understanding of each other. Although in Japan, there is a different dynamics, where inter-generational communication patterns are more didactic, with the senior adults are occupying a position of higher status than the young participants. From the American perspective, this arrangement is a one-sided inter-generational communication.

African societies and cultures also give importance to elders and create status and social recognition through elaborate rituals that marked the passing of age. This social notion and processes created a powerful perception of elderhood, and at the same time engendered gerontocratic mechanisms of political, ritual and economic control. Gush (2000:45) argues, "... it is almost impossible to speak of inter-generational relations and programs in South Africa Black population on an entirely non-familial basis.... Inter-generational programs in SA are inextricably bound up with the collectivist nature of African society, the adherence to extended family values and the large number of multigenerational households."

The Palestinians regard older people as wise people with rich experiences in life.

The Netherlands points out the need to consider "rigid" attitudes of privacy in personal affairs which makes difficult the involvement of grandparents in IP in this country.

Sweden reports that "Grandfathers in Schools" project are based upon its societies outcry for "more men in schools."

Hatton-Yeo (2000) points to the need for the social policy in the UK to tackle ways to revitalise the community links with young and old people.

The professionalization of IP personnel in developing, evaluating, and researching the programs is a future priority for the USA

For Germany, it is important to develop a basic ground theory about inter-generational relations and learning and to develop documentation and evaluation systems of IP.

Cuba maintains that the ageing of its population over the next thirty years should consider generational relationships and connections.

What are the implications of these inter-cultural research findings on IP? What seems particularly important is to recognize the fact that the status of old age and the meaning of a person being old is, to a large extent, a culturally determined concept. Therefore, the culturally colored attitudes of peoples of different nations—the social and power status associated with the age of a person—need to be fully considered in programming IP in different cultural and national contexts, as these variables do influence the degree of its success and impact.

Developing positive attitudes among generations

Learning to know others

The attitudes people develop towards other members of different age groups are largely determined by how competent we are in knowing and understanding those people whose age are different from us. Delors et al. (1997) in their book, *Learning: A Treasure Within*, regard learning about oneself as a prerequisite to other human relations: "If one is to understand others, one must first know oneself. To give children and young people an accurate view of the world, whether in the family, in the community or at school, one must first help them discover who they are. Only then will they genuinely be able to put themselves in other people's shoes and understand their reactions." Delors continues, "... by teaching young people to adopt the point view of other ethnic or religious groups, the lack of understanding that leads to hatred and violence among adults can be avoided" (p. 93).

Referring to self-discovery, Kaplan similarly argues: "Interestingly, inter-generational program models in which senior adults see themselves as providing a service for young people seem to have a particularly strong impact on how they view themselves and their lives, their sense of self-confidence and self-esteem." In his literature review article commissioned by the UIE in 2001, Kaplan describes ineffective mentors as being: preoccupied with how to influence their young mentees, lecturers who insists on their way of doing things, impatient and fail to incorporate youth perspectives . On the contrary, successful mentors are patient listeners and relationship-oriented in their dealings with youth and "youth-driven"(i.e., youth determines the pace for information disclosure). The art of knowing others and empathizing with them is a valuable contribution to lifelong learning, thus, is being fostered by IP.

Learning to like each other through communication

To know others well is a first step to nurture positive attitudes towards others. In the case of IP, it means that young and older participants, through the processes of interacting with each other in the programme grow to know more about each other, and also develop positive and empathetic attitudes towards each other. In this sense, IP renders its support to the notion of "Learning to live with others," a key concept of lifelong learning advocated by UNESCO.

Dave et al. (1976) underlined the importance of communication and interaction between old and young people as a facilitating factor of lifelong education, hence the need to deepen understanding between these two populations. Vernon (1999) suggested that IP, by focusing on the cognitive skills and abilities of the elderly, can reduce effectively negative stereotypic perceptions of the elderly as more forgetful and less intellectually competent than younger adults. Abrams and Giles (1999) underlined the need for *personalised encounters* between younger and older people. Zeldin et al (2000), in a study on youth involvement conducted at the University of Wisconsin, found that *adults changed their negative attitudes about youth* when the interaction was goal-oriented and purposeful, there was prolonged contact, and there were meaningful consequences to the interaction. Some adults even reported a stronger sense of community as a function of their exposure to civic-minded youth.

A preliminary analysis of a joint study by the International Baccalaureate Organization (IB) and the UIE (2000) on school-based intergenerational programs, indicated the increased *ethnic awareness* resulting from the school visit programs, and culture preserving IP. The former was designed to foster direct communication opportunities between the elderly of different ethnic groups while in the latter elderly mentors teach traditional dance to young students.

Integration of learning through inter-generational programs

The integration of learning is a core theme of lifelong learning:

> The physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition the fundamental—aim of education. (Faure, 1972: Learning to be)

Lifelong learning aspires for the *integration of the individual's learning experiences* through thinking, feeling and action. A piecemeal approach to learning, which tends to separate thinking, feeling and action, may not effectively contribute to the human resource development task of the society where people have to cope with multi-faceted life requirements simultaneously. Lifelong learning aims to achieve *a matured citizenship* of the individual. The *totality of learning* is an important goal which IP can help nurture through an integrated programming of *citizenship role models* offered to younger people by senior tutors/mentors in domains such as academic skills, values, attitudes and behaviors. This is of course possible only when the seniors in IP can demonstrate exemplary citizenship models.

The paper will examine briefly the three dimensions of integrating our learning experiences to which IP can contribute, namely, the integration of different kinds of abilities of the learner, the integration of life and learning, and the integration of learning and history.

Integration of the learning abilities

IP objectives are often designed to simultaneously treat cognitive, affective and behavioral objectives. Kaplan (2001) who had undertaken an extensive review of IP conducted in schools, concluded that *IP impacts almost every aspect of students' learning experiences* with regard to academic skills and performance, attitudes towards ageing, emotional development, and social skills. Ingram (1979), while stressing the need for curriculum integration for lifelong education, pointed out that the integration of learning objectives and activities is a rather complex task. He referred to epistemological integration (changes in knowledge, integrating different areas of knowledge, a common purpose of integration, e.g. humanity), psychological integration (not purely logical but psychological needs, motivation, interests, curiosity, personality, etc.), and social functions (sharing, cooperation, interdisciplinary issues, events relating to school and society) where IP has potential contributions.

Admittedly, however, IP is still in its early stage of development, and may not yet be fully equipped to answer all the questions with regard to it role in the integration of learning abilities. More empirical research is however needed as well as concrete examples and results of IP programs and activities around the world, the accumulation of which can evidence more solid capacities of IP as an integrator of different types of learning abilities.

Integration of life themes in lifelong learning

Life becomes monotonous if one only has to continue to accumulate information and knowledge. Lifelong learning stresses the relevance of learning to the individual's ***existential needs to cope and live with*** life themes, such as birth, death, religious beliefs, courtship, love, life risks, health, inter-cultural and inter-ethnic conflicts, stress management associated with overwork and information overload, employment problems and new skill requirements, and many more. IP is particularly active in helping the individual learner to cope with these existential questions and inquiries. It must be remembered that one usually learn well when she/he knows that what is being learned is relevant and meaningful to our life, when one is clear about her/his purposes of learning, as well as "when [one] makes sense of the to-be-learned material."

Lifelong learning also tells us that we can learn both from negative and positive experiences of life. A crucial question is whether or not young generations have opportunities to learn how to benefit from their failures and success in life. One failure sometimes leads to many others for some people particularly when the causes are not clear to the individuals who fail. IP has an important mission in this respect. Who teaches about life to children and young people? Peers and friends may try to influence, provide a temporary relief from the problems and even give partial answers to intricate life questions and issues, but they may not be sufficiently equipped with a wide range of skills to help their own peer groups when the magnitude of the problems is too complex. IP can be used in this respect. The elderly persons are in a much easier position than busy teachers are, for example, to provide personal guidance and counselling on life problems and personal issues to young people. Perhaps, a multi-purpose professional training programs in guidance and counselling can be envisaged to train senior people to help young people in coping with their emotions and social relationships and events.

Integration of a historical perspective in lifelong learning

To promote the learner's historical thinking is a significant mission of lifelong learning, to which IP can make a meaningful contribution. Lifelong learning (LLL) advocates the need for the learner to look at things from a *historical perspective*. To this end, history can be defined in both personal and social terms.

There seem to be two main roles IP can play in this respect. The encounter of two radically different age groups— young and old — takes place at the personal level. Young people may be full of energy and hope for the future, and at the same time, they are anxious about the unknown part of their future. Despite their anxiety, some young people, particularly these so-called risk-takers grow to be creative shapers of the society. Some, on the other hand, may develop more conservative and conformist attitudes, and for them cultural transmission becomes a priority rather than cultural transformation. Some older people who have already lived a great portion of their life can easily become stubborn cultural conformists, as they tend to believe in solely old and traditional ways of living. Others, like their young counterparts, are ageless learners, creative thinkers and actors. Admittedly, in society, there are conservative and conforming personalities as well as progressive and creative personalities among both young and old people.

Personality, attitudes and behavior are important components of a person's history. If one is to classify people as conservative or liberal, four different types of IP interactions between young and older participants of IP can be hypothesized. Below is a matrix of these types of interactions:

	OC	OL
YC	IP.1	IP.4
YL	IP.3	IP.2

where:

- IP.1: between old conservatives (OC) and young conservatives (YC)
- IP.2: between old liberals (OL) and young liberals (YL)
- IP.3: between old conservatives (OC) and young liberals (YL)
- IP.4: between old liberals (OL) and young conservatives (YC)

To test out these four hypothetical cases, one needs to define "conservatism" and "liberalism." Among other variables, for example, openness to change, which is a core component of lifelong learning, can be an important criterion for defining conservatism.

The basic assumption of this age-attitudes interaction model is that age is not a crucial determining factor for successful IP interactions, rather it is a person's (young or old) accumulated personal history which are manifested in his/her attitudes, personalities, and values which are crucial. By identifying effective age-attitudes interaction patterns, one can have better knowledge on what types of young people should be matched with what type of old people in IP in order to promote the attitudes of openness to change for both young and old.

Turning to the social aspect of history from the individual aspect of history, IP can also play a significant role in so called "history healing". A history healing inter-generational programs have been organized in the schools of the city of Hamburg between young German students and the former Jewish residents who fled from Hamburg during the Nazi period. The Jewish seniors are invited to visit Hamburg by city officials to participate in the inter-generational encounter and dialogue between the two groups. Based on IP research using in-depth interviews with the students, the Jewish seniors and teachers, the program significantly increases both genuine and truly empathetic feelings in the young people for the pain and suffering experienced by the victims/their family members, as well as the victims' forgiveness and concern in guiding the next generation who have had no experience of war ("generality" in Erikson's term). IP also has a pedagogical implications for experiential history teaching. One student who was a participant in one of the programs said, "... history books cannot teach what we learned during the encounter.... I think that encounters like these should be made part of the school curriculum" (p. 256).

The history healing inter-generational IP should go beyond the borders of Germany. One may find an exhaustive list of potential contexts to which this approach can be applied in order to heal the psychological scars and wounds of the victims and aggressors of wars and armed conflicts. However, honesty and courage to face up to the truth of historical events, reciprocated by positive futuristic attitudes for friendship and cooperation among people who were former aggressors and victims, should be the base for lasting peaceful relationships of generations and countries.

Individual and social benefit of IP in lifelong learning

Individual benefits

As an instrument to promote a life-course learning culture, IP brings about benefits to many groups of people. Kaplan (2001) summarized the dimensions of impact of IP on children and youth as well as the elderly which include for children and youth, improved academic skills and performance (e.g. literacy skills, dropout prevention, motivation and involvement), positive attitudes towards old people and ageing, emotional development, security, confidence, self-esteem, and social and communication skills.

Older adults equally benefit from IP in terms of productive/active ageing (paid job, volunteering), physical and mental health, improved self-esteem, improved memory function, enhanced problem-solving abilities, a sense fulfilment and self-discovery as a caring and useful person, improved attitudes towards young people, assistance and care services provided by young people. IP also *create jobs for older people* particularly for poor older women, in such occupational areas as childcare, grand parenting, mentoring and tutoring.

Benefits for school and community

Both individual learners and their surrounding communities can benefit from IP. It promotes cross-generational mobilization of learning resources, a sharing of learning space (e.g. school, community centers), increased opportunities for older people to stay home and participate in local economy, and the contributions offered by a synergy-creating co-operation and community work by the younger and older generations.

Smith and Yeager (1999), on collaborative decision-making, reported the changing patterns of community participation, upgrading equipment and facilities and maintaining programs in the face of funding cuts. The ultimate goal of IP is to contribute to the creation of "*schools without wall,*" with senior adults helping classes to flow in and out of community settings. Old people bring with them community knowledge and experiences to young people who can then link learning to community issues and problems. This makes the so-called experiential learning of young people possible. IP is cost-effective because it contributes and facilitates *sharing of learning space, time and resources* between different generations. Japan is enthusiastically developing the school-community cooperation and networking programs in which many IP programs are being used as an instrument to promote the school-community link. Imano describes interesting cases from all over Japan on the modalities and activities to improve this linkage, including the renovation of PTAs, the establishment of the consultant posts, officers of local Boards of Education and special school-based consultants (usually principles and teachers), networks for child rearing, and the co-operation programs with the mass media. Ideally, IP can have potentially significant role to promote the *school-community co-operative link.* This however depends largely on the creativity of IP practitioners who are expected to invent a variety of inter-generational programs. Sakai and Yamamoto (2000) also extensively described the importance of the role of community learning centers in Japan on the same subject.

Social and economic benefits

IP promotes shared learning activities for all age groups, thus contributing to *social inclusion, social cohesion and solidarity, the unity of the generations and inter-generational collaborations.* IP encourages active ageing. IP creates both paid and unpaid jobs for older people. It helps old people to get engaged in gainful activity longer and those who work longer enjoy better health in their old age.

IP promotes academic performance as well as social welfare and lifelong learning of young people. By doing so, older people can stay in the labor market longer or remain as active volunteers. Indirectly, this affects their health in that because they work longer, they enjoy better health. Active ageing makes it possible to prolong the entitlement for old people's pension and other retirement benefits. Furthermore, if people work longer, they pay taxes longer, national income increases, and there are fewer pensioners for other taxpayers to support. IP, particularly, those professionally organized programs, can therefore help public authorities rationalize expenditures on public pension funds and social securities.

Conclusion

IP helps our society create the synergy of resource mobilization for lifelong learning by creating inter-generational learning and cooperation among young and old people through face-to-face interactions, an inter-generational dialogue, communication, and mutually beneficial learning activities. Through cross-generational exchange and dialogue, both young and old people share experiences, wisdom and cultures, to learn together and from each other, and, most importantly, to mature together. IP therefore supports lifelong learning by contributing to a culture of learning for all ages. Many creative IP activities can be invented for promoting a lifelong culture. This all depends on people's creativity in conceptualizing and organizing new types of human relationship/organizations across all ages.

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R

PART 7

Learning Across Cultures

Cultural Contexts of Learning: East Meets West

R

Baiyin Yang

This paper proposes a theoretical framework for the cross-cultural study of education and learning. The framework is then used to compare American and Chinese adult learning theory and practice. Chinese educational philosophy is characterized as being centered on social morality, while American educational philosophy is characterized as centered on technical rationality. Traditional Chinese adult learning practice emphasizes the combination of thinking and doing while American educational practice tends to differentiate thinking and doing.

The effect of cultural contexts on education and learning has gained more attention in recent years. The rapid process globalization has presented a strong need of cross-cultural research in adult learning. The cultural and managerial differences between East and West have been studied extensively, mostly in the areas of culture and values. There is paucity of literature examining East and West educational theories and practices in relation to cultural and social contexts.

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Theoretical framework

As a step toward the analysis of cultural and social differences across countries and its implications for educational theory and practice, I propose a theoretical framework presented in Figure 1. This framework is based on existing conceptual models of cross-cultural research in organized behavior (Early, 1997; Lytel et al., 1995). It suggests the dynamic interrelationships among cultural and social variables and its impact on educational theory and practice. As conceptualized, educational theory and practice are part of what is broadly defined as adult learning. On the one hand, cultural orientations and social variables determine educational theory and practice. On the other hand, educational theory and learning have a reinforcement function that perpetuates its social and cultural contexts.

Culture has been normally conceptualized as a complex set of norms, values, assumptions, attitudes and beliefs that are characteristics of a particular group (Lytel et al., 1995). Triandis (1993) maintains that culture is the group's strategy for survival and constitutes the successful attempt of the group to adapt to the external environment. It is generally accepted that culture represents the "software of mind" (Hofstede, 1991, p.3). For the purpose of consistency, I define culture as a *complex system of beliefs, values and social norms shared by a group of individuals.*

As there are many ways to define culture, cultural dimensions or aspects have been conceptualized in various forms and terms. It is posited that there are three basic components of culture: values, beliefs and social norms. *A value system is a set of explicit or implicit conceptions of the desirable or preferable ends shared by a group of people. A belief system consists of explicit conceptions that have been viewed as true representations of reality. Social norm is habit or behavior of individuals or groups implicitly existing in their daily lives.* The value componenet reflects what is important for an individual or group of individuals, and thus it determines good from bad, right from wrong. The belief component indicates what is true among human beings' conceptions and distinguishes true from false. The social norm consists of unspoken expectations governing behavior in daily life.

This conceptualization of culture implies a dynamic relationship among the three major components. The three components of culture—value, belief and social norm—correspond to three knowledge facets in the holistic theory (Yang, 1999). Culture is a unique aspect of group or social knowledge. Consequently, the value system reflects critical facets of knowledge, the belief system is explicit facet or technical facet knowledge and the normative system is implicit or practical knowledge. Yang also outlines the interactive patterns among three knowledge facets. Take the value system as an example. A value is a conception of something preferable by a person or a group. At the national or country level, a value is something socially preferable or desirable. On the one hand, individuals can learn a value through the belief system (what is believed to be true) or social norm system (what is expected to happen). The learned value then is integrated into the value system, resulting either in a consistent integration (simply knowledge accumulation) or inconsistency (which may bring transformative learning). On the other hand, values and value systems are relatively stable and tend to influence the other two subsystems of culture. The value system is critical in guiding action (within the social norm system) and in regulating human beings' technical knowledge (within the belief system).

Comparison of cultural and social factors

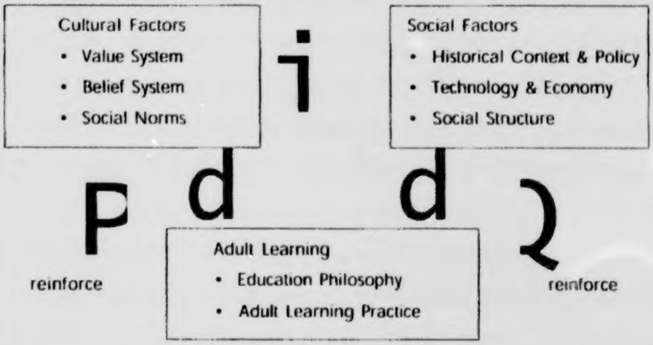
Cultural Factors
• Value System
• Belief System
• Social Norms
Social Factors
• Historical Context & Policy
• Technology & Economy
• Social Structure
reinforce
Adult Learning
• Education Philosophy
• Adult Learning Practice
reinforce

Figure 1.
A Theoretical Framework for Cross-Cultural
Study of Education and Learning

Cultural differences

There are many approaches to define cultural dimensions and to study cultural differences. For example, Kluckhohn and Strodtbeck (1961) suggest six cultural orientations. Hofstede (1980) suggested four dimensions underlying organizational behavior. Table 1 summarizes the comparison of the American and Chinese cultures in terms of value and belief systems.

Value System. Five major dimensions within the value system are interrelated factors that influence individual and organizational behaviors. The first dimension is human beings' relation with the natural world. The western culture seems to place value on mastery, while the Eastern culture emphasizes harmony. Traditionally, Chinese view harmony as the ultimate goal of human kind (i.e., "Tian Ren He Yi," or "The great harmony between human and nature.")

The second dimension within the value system is the relationship among people. Kluckhohn and Strodtbeck (1961) point out three orientations along this dimension: individual, collective and hierarchical. The individual orientation maintains that our main responsibility is to and

Table 1. Comparison of American and Chinese Cultures

Cultural Dimensions	American (Western)	Chinese (Eastern)
Value System		
Relation to Natural World	Mastery	Harmony
Relation Among People	Individualism	Collectivism
Priority of Activities	Thinking and Doing	Being and Doing
Basis of Moral Standard	Reasoning	Feeling
Priority Along Time	Future Oriented	Present Oriented
Belief System		
Nature of Human Beings	Naturally Evil	Naturally Good
Religious Faith	External Superpower —God	No External Superpower
Nature of Knowledge	Objective, External	Subjective, Internal
Nature of Change	Linear Change	Cyclical Change
Motivation of Human Beings	Material	Spirit
Ideal and Destination	Developed Individuals	Harmonized Society

for ourselves and immediate families. American culture is characterized by individualism while Chinese culture is typified as collectivism. In the collectivistic culture such as the Chinese, the individual is less valued than a perceived collective interest.

The third dimension within the value system is the perceived importance of various activities conducted by human beings. I label this dimension as the priority of activities. Kluckhohn and Strodtbeck (1961) suggested three orientations: doing, thinking, and being. The doing orientation maintains that our natural and preferred mode of activity is to be continually engaged in accomplishing tangible tasks. The thinking orientation maintains that our natural and preferred mode of activity is to consider all things carefully and rationally before taking action. The being mode is to do everything in its own time. The Western culture places priority on thinking and then doing, while the Eastern culture emphasizes being and doing.

The fourth value dimension is the basis of moral standard. As parts of the value system, the first three dimensions offer explicit and implicit standards for individual and group judgement, the fourth dimension suggests preferred ways of making a moral judgement. Wilson (1993) argues that there are four universal morals shared by all people: sympathy, fairness, self-control, and duty. The Western culture tends to use reasoning as a tool in making moral judgements (Kohlberg, 1969) and is concerned with different levels of judgement: good, right, and ought (Girvetz, 1973). Thus, the Western moral standards leans to fairness and duty while the Chinese culture tends to use sympathy and self-control as the moral standard..

The fifth dimension in the value system is the priority along time; it directs our main concerns and energy along the nature-time framework. Kluckhohn and Strodtbeck (1961) list three orientations along this dimension: past, present, and future. The Western culture tends to be future-oriented while the traditional Chinese culture is oriented toward tradition in the present mode of decision-making. Weber (1904/1930) asserted that time is money for the Protestants. Time orientation is somewhat related to religious beliefs. Weber contended that: "Waste of time is thus the first and in principle the deadliest of sins. The span of human life is infinitely short and precious to make sure of one's own election. Loss of time through sociability, idle talk, luxury, even more sleep than is necessary for health...is worthy of absolute moral condemnation...[Time] is infinitely valuable because every hour lost is lost to labour for the glory of God. Thus inactive contemplation is also valueless, or even directly reprehensible if it is at the expense of one's daily work. For it is less pleasing to God than the active performance of His will in a calling" (1904/1930, pp. 157-158).

Belief sytem

A belief system is different from a value system. The belief system is composed of those basic assertions about the natural world and human beings. These assertions are basic and fundamental hypotheses that cannot be easily proven to be true or false, and thus human beings have to accept such assertions. Human beings have to hold on to some basic beliefs as guidelines for their actions. While the value system reflects the priorities of an individual and a group of individuals, the belief system contains views about the natural world and human being that cannot easily tested. I think that a least six dimensions can be identified to examine cultural differences.

The first dimension of the belief system is the nature of human beings. The Western belief system was established on the asumption that the basic nature of people is essentially bad. This was probably due to the Christian influence that accepts human kind as a result of eating the evil fruit. On the contrary, the Chinese belief about human beings tends to assume that the basic nature of people is essentially good, or at least is changeable ("Ren Zi Chu, Xing Ben Shan," e.g., "Human is born with goodness" from Confucianism).

The second dimension of the belief system is related to the first one. One's religious faith is one of the fundamental keys to one's basic assumptions about the world. The Western culture seems to have a strong religious faith. The major religion in the Western world, Christianity, views God as single superpower external to human beings. The traditional Chinese religion did not have such a belief about a single superpower. The Chinese word for god, "Shen," has multiple meanings rather than being attached to one superpower. "Shen" means god or divinity, it also means anyhing that is mysterious, marvelous, supernatural. In the Chinese mythology, there are many gods that hold power over human being.

The third dimension of the belief system concerns the nature of knowledge. The Western culture has heavily leaned toward a rational tradition, which views knowledge as objective and that reality exist independently of mental representations of the world (Mazirow, 1996). Such a tradition also posits that logic and rationality are formal and that intellectual standards are not arbitrary. The Chinese view of knowledge is subjective and has an instrumental function. Different perspectives on the nature of knowledge are related to the views of reality. The objective perspective of knowledge might be the result of a view of single reality, which is assumed to be created by a single superpower and to have consistent and lawful relationships among its elements. The subjective perspective of knowledge views multiple realities and implies an interpretive approach to the natural world (Roth & Yang, 1997).

The fourth dimension of the belief system is about the change of the natural world. Marshak (1994) contends that the Western approach is based on certain beliefs and assumptions that view change as linear, progressive, destination or goal oriented, based on creating disequilibrium, and planned and managed by people who exist separate from and act on things to achieve their goals. On the other hand, the Eastern or Taoist model comprises beliefs and assumptions that change is cyclical, processional, journal oriented, based on maintaining equilibrium, and observed and followed by people who are one with everything and must act correctly to maintain harmony in the universe. Beliefs and assumptions about change are related to the belief dimensions previously discussed. The Western culture holds that there is a single best reality [created by the God] for humans to achieve in a forward way. The Eastern [particularly Taoist] culture assumes multiple realities and that there is no best or better mode of change. Taoism emphasizes that there is a constant ebb and flow to the universe and everything in it is cyclical: "Tian Bu Bian, Tao Ye Bu Bian" (i.e., "The nature is not changing, and thus the Tao remains constant").

The fifth dimension of the belief system relates to the inherent motivation of human beings. The Western culture presumes a materialistic motivation. The Eastern culture, however, maintains that the essence of human kind is in its spirit. In the case of conflict, people should pursue the spiritual direction rather than the material one. The Eastern culture recognizes that people might be seduced by the materialistic world and by selfishness, and thus, calls for self-control and cultivation. There is a Buddhist scripture that captures such a view: "Ku Hai Wu Bian, Hui Tou Shi An." (i.e., "The materialistic sea is endless, coming back [to be good one] can reach the shore"). In the combat world, the Western soldiers are instructed to protect themselves while Chinese soldiers are educated to "She Shen Qu Yi" (i.e., "sacrifice your body for justice and righteousness").

The sixth dimension of the belief system is concerned about the ideal destination of human beings. The Western culture emphasizes individual rights and freedom and views fully developed individuals as the ultimate goal. The Eastern culture places the harmony among human beings and nature as the ultimate goal. Thus a harmonized society is viewed as much more important than an individual's right or growth in China. The Western culture seeks fully developed human potential with its active, individualistic approach.

Rohner (1984) defines a social system as the behavioral interactions of multiple individuals who exist within a culturally organized population. Society is a complex system and there are numerous aspects that can be examined. Table 2 lists several aspects where the USA and China have dramatic differences. This paper includes two cultural dimensions, power distance and tight versus loose (Earley, 1997) and renamed them as social structure and reinforcement of social norms. It places these dimensions in the category of social contexts because they belong to neither the value system nor the belief system. In fact, these two dimensions are contained by the social norm system.

China

China is the world's largest third-world nation in terms of its economic development. China's population has exceeded 1.2 billion. Geographically, China is the world's fourth-largest country (after Russia, Canada, and US). China is also a country that has thousands of years of history. For centuries China has stood as a leading civilization, outpacing the rest of the world in agriculture, technology, arts and sciences. China gradually became a semi-colonized country since the mid-nineteenth century when it lost an opium war to the British Empire. Western imperialists forcibly opened China's trading doors by encouraging addiction of a considerable portion of the population to opium. For al-

Table 2. Comparison of American and Chinese Societies

Social Dimensions	American	Chinese
Overall Social Context	Largest Industrialized Nation	Largest Third-World Nation
History	Hundreds of Years	Thousands of Years
Economy System	Free Market Capitalist Enterprise	Moving to Free Market System
Technology	Sophisticated	Growing High-Tech
	Manufacturing and Growing Hi-Tech	Mix of High and Low Tech
Social Structure	Moderate Pyramid	Flat but Heightening
(Power Distance)	Moderate Distance	Low but Increasing Rapidly
Reinforcement of Social Norms	Loose	Tight but beginning to loosen

most a century, China suffered from famines, civil unrest, military defeats, and foreign occupation. After World War II, the Communists under Mao Zedong established a new republic, ensured China's sovereignty, imposed the communist ideal of egalitarianism and great harmony. Under Mao's leadership, the Chinese regained respect and dignity but economic development was stagnant. After 1978, Mao's successor Deng Xiaoping launched reforms and decentralized economic decision-making. Output quadrupled in the next 20 years and China now has the world's second largest GDP.

Beginning in late 1978, the Chinese leadership has been moving the economy from a sluggish Soviet-style centrally planned economy to a more market-oriented economy. The old collectivization in agriculture (i.e., commune structure) was replaced by a system of household responsibility, more decision-making power was given to local officials and plant managers in industry, and the government finally allowed a wide variety of private-owned enterprises. At the same time, China opened to the Western countries and the "open door" policy has resulted in increasing foreign trade and investment. The reform is a successful one as it quadrupled GDP since 1978. Deng Xiaoping invented the term, "a socialist market economy" to describe his vision of China. One of the biggest challenges for his successors is to balance a highly centralized political system and an increasingly decentralized economic system. At the same time, economic reform has opened a Pandora's box (e.g., individual interests that lead to selfish behaviors) that has caused a tremendous challenge. In sum, China is the largest industrializing country that has many problems to face that were preciously faced by many other developing countries.

The United States

Unlike China which has a long history filled with chaos and civil wars, the relative short history of the USA witnesed only two major traumatic experiences in the nation's history (Civil War and the Great Depression). Buoyed by victories in World Wars I and II and the end of the Cold War, the USA remains the world's most powerful nation-state. The economy is marked by steady growth, low unemployment and inflation, and rapid advances in technology. The USA has the most technologically powerful, diverse, advanced, and largest economy in the world. In this market-oriented economy, the pyramid of social structure is moderately high and it loosely reinforces the social norms. Both political and economic systems allow private individuals and business firms to make most of the decisions. At the same time, government does not run business and it has to buy needed goods and services predominantly in the private marketplace. The USA is featured as a loose country in terms of its reinforcement of social norms. The American economy is characterized by the growth of high-tech and service industries . American firms are at or near the forefront in most areas.

Comparison of adult learning theory and practice

Educational philosophy

Table 3 summarizes the major differences between the Eastern and the Western approaches to education. The interactions among three cultural systems (value, belief and social norm) have resulted in different views about spiritual attachment in different social contexts. For the majority of Americans, the term "spirit" means the relationship with God. Thus the spiritual life is considered separate or standing aloof from worldly affairs in the American culture. On the contrary, the dominant spiritual idea in Chinese philosophy is Confucian teaching: "Xiu Sheng, Qi Jia, Zi Guo, Ping Tian Xia" (i.e., "cultivate one's moral qualities, set up family, serve for the country, and work toward the equality and harmonized world"). Consequently the Chinese view the spirit as integrated or entering into worldly affairs.

As a result of interactions among values, beliefs, social contexts and spiritual attachment, American educational theory and practice rely on technical rationality. Educational activities are supposed to seek the truth. It is based on the assumption that there is a single reality. The educational purpose is for individual development. The overall attitude toward learning is characterized as a proactive approach, which requires positivistic means in problem solving (i.e., an empirical approach, a fact-finding process toward a positive direction). Decision-making is characterized as a rational process (i.e., linear, step-by-step, maximizing outcome). It assumes that the problem is clear and unambiguous and that managers clearly know their options and preferences. Such administrative approach also emphasizes innovation and progression as viable means to reach organizational mission (i.e., transfer of knowledge). Theory and formal learning activity have been assigned heavier weights. Thus, American management philosophy can be characterized by technical rationality.

Viewing the world as chaotic and human beings as naturally good (or at least can be educated to be good), Chinese educational philosophy takes a vastly different stand from the West. The Chinese culture impels individuals to enter into worldly affairs to find their spirit. Education is believed to be an instrument for social justice. Education is viewed as an instrumental entity to cultivate noble persons entrusted with social responsibility. The overall administrative strategy is reactive (i.e., "Ying Bian") or sometimes Passive ("Wu Wei Er Zhi", i.e., "manage by letting things take their own course"). Such managerial philosophy is consistent with the naturalistic/interpretive problem solving method. Decision-making process can be characterized as "muddling through." One of Deng Xiaoping's major reform theories is the so called "Mo Zhe Shi Tou Gou He" (i.e., "grope for stones while passing the river." Related to this problem solving style is the emphasis on the human side rather than the system side. Edu-

Table 3. Comparison of American and Chinese Managerial Philosophies

	American(Western)	Chinese(Eastern)
Spirit	Stand Aloof from Worldly Affairs	Enter into Worldly Affairs
Educational Value	Ultimate Truth	Instrumental
Educational Purpose	Individual Development	Social Justice
Attitude	Proactive	Reactive
Problem Solving Method	Positivistic Means	Naturalistic Means
Approach	Rational	Muddling Through
Emphasis	Theory	Practice
Administration	Innovation and Progression	The Golden Mean (Confucianism)
Main Characteristic	Rely on Technical Rationality	Center on Social Morality

cational activity is linked to practice. The essence of the Chinese administrative approach can be found in the dated Confucian classic "The Golden Mean." This means a managerial method that prefers to bring about equilibrium rather than to create disequilibrium. It requires balance not only between human beings and the environment but also among people in society. The underlying force that drives such philosophy is a social morality that calls for educational ethics and social responsibility.

Adult learning practice

We listed the differences between American and Chinese adult learning practice in Table 4. The USA is a market-oriented capitalist country. Adult learning practice has been determined by its cultural and social contexts. Moreover, adult learning practice has been integrated into its social and cultural systems and become part of social norm system. The preferred means in the USA is analytic method. Educational research and evaluation is largely based on quantitative method. Human resource development emphasizes training and development. Learners are expected to develop their ability and competence during the learning process. Creating knowledge (i.e., researchers) and using (i.e., practitioners) are considered separate activities. Overall, the US adult learning practice can be characterized as one differentiating thinking and doing.

Traditional Chinese learning practice emphasizes unity because of cultural influences. Educational research and evaluation are based on qualitative method. HRD emphasis was placed on management and utilization rather than training and development. Human resource is a new concept being introduced to China after reform. Most organizations do not have HR departments and they establish personnel departments to take care of all personnel related affairs (Lin, 1999). One of the major educational functions is to educate the learners in morality and social responsibility. Overall, adult learning practice can be characterized as combining thinking and doing (i.e., "Zhi Xing He Yi").

Implications and discussions

The present study has several implications for cross-cultural study of education. First, the theoretical framework proposed in this paper aims to provide a useful tool in cross-cultural research. Second, the comparison of adult learning theories and practice between the USA and China provides adequate explanations and tools for practitioners working in an international arena, particularly in the USA and China. Third, this paper provides a framework for scholars and educational professionals to reflect on their own values and belief systems in order to improve research and practice. Each culture has its fundamental values and beliefs and shows some unique norms. There is no judgement in our analysis in terms of which culture is superior or better. Each culture has successfully evolved after hundreds or thousands of years and in the process has developed certain relations between the environment and among its members. However, relations among the cultural factors are not static. Cross-cultural examinations can help us learn valuable elements from other cultures. Educational professionals can borrow some fresh ideas and effective practices from other cultures through cross-cultural study.

Care should be taken into account in generalizing the concepts and conclusions presented in this paper. What I have done was a comparison of the typical or normative modes of cultural and social orientations and practices between two countries. As a result of rapid social and technical changes, and increasing international exchanges and communications, every culture is changing. For example, one might be able to find a strong

Table 4. Comparison of American and Chinese Adult Learning Practice

	American (Western)	Chinese (Eastern)
Means	Analytic	Unity
Ed. Research & Evaluation	Quantitative Method	Qualitative Method
HRD Practice	Training and Development	Management and Utilization
Expectation for Learner	Ability/Competence	Morality/Social Responsibility
Main Characteristics	Differentiate Thinking & Doing	Combine Thinking and Doing

individualist organizational culture in the newly established regions of China due to privatization and rebellion against traditional ideology. For a large and complicated country like China, we need to examine several competing value systems. We should avoid a simplistic assumptions of a unitary and consistent culture for each country. Most countries are facing dramatic changes and experiencing cultural reconfigurations. We should examine cross-cultural and cross-national educational studies in light of dynamic relationships among cultural elements as proposed in this paper.

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Building Community Through Study Circles: Cross-Cultural Perspectives

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Len Oliver

Introduction

Study circles can be found anywhere people want to come together to discuss common issues, seek out diverse opinions, and take collective action based on their shared and informed judgments. The study circle can be an effective tool for small group democracy in building local communities and just as effective in organizational change through member and constituent participation.

The study circle, which was pioneered in Sweden and over the past century, subsequently spread to other nations including the United States, may possibly be the most powerful adult education format for small group democracy ever devised. Societies that cherish democratic practices—both in established and emerging democracies—encourage citizen participation, believe in a strong civil society, and encourage informed participation in decision making have the found the study circle compatible with these goals.

Since the late 1980s, when study circles became more prominent in the United States, we have focused on two distinct, but overlapping

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types of study circles: study circles for community building and study circles for organizational change and development. Both have strong constituencies, and both forms can reinforce each other.

This paper will discuss: 1) the evolution of the study circle idea; 2) study circle characteristics; 3) the Study Circles Resource Center's efforts for community-building study circles; 4) trade union study circles for organizational change; 5) study circles in the international context; and 6) what we have learned about participant-directed study circles.

But first, let us briefly examine the study circle's origins, philosophy, characteristics, and its applications in different settings to share some understanding of this international adult civic education concept.

A brief history of the study circles

Origins in the Chautauqua Movement

The most important works describing study circle's origins, philosophy, characteristics, and applications are Oliver (1982, 1987) and Blid (1990, 2001). It is generally agreed that study circles had their origins in the Chautauqua Literary and Scientific Circles (CLSC) in the United States at the turn of the century. People who could not go to college could study at home for credit with materials provided by CLSC. Swedish Temperance Movement officials visited the United States in the early 1890s and took the study circle idea back to Sweden.

Swedish organizations adopt study circles

Sweden, coming late to industrialization and facing growing popular social movements in the form of trade unions, YMCA/YWCAs, the church, and emerging political parties, readily embraced the study circle's small group format. The Swedish organizations used study circles to increase member identification with the organization, share scarce materials, and discover new leadership. The participant-directed study circles encouraged diverse viewpoints and developed in individuals the capacity for organizational and community participation. The Swedish study circles also created the basis for collective action.

Carrying the early Swedish organizational study circles to their communities resulted in the establishment of the first Social Democratic government in Sweden in 1932. The party has only relinquished power twice since that time. Sweden considers the study circle, along with the folk high schools and municipal courses, as its primary means for adult education, including adult civic education. To this end, the Swedish government, since 1947, has subsidized 11 national organizations to conduct some 400,000 annual study circles reaching 2.9 million adults. Public issue discussion, cultural pursuits, and organizational issues make up the bulk of the study circle content in Sweden today.

The study circle returns to the United States

Several leading adult educators deserve recognition for their role in reintroducing modern study circles to the United States. Norman Kurland of the New York State Education Department went to Sweden in the late 1970s and returned to initiate the New York State Study Circle Consortium. The Consortium had a life of about a decade, stimulating the use of study circles in local school districts, among teachers, and with parent groups. The Consortium however failed to institutionalize the study circle concept, unable to plant it firmly in state and local organizations, until eventually the Consortium disappeared (Kurland, 1982).

During this same period, Norman Eiger, Director of Rutgers University's Labor Study Center, initiated study circles in the trade unions that came through the Center. Eiger wrote extensively about study circles, promoted the idea in the North American trade union movement, and laid the groundwork for later study circle work in the Bricklayers International Union, the AFL-CIO, and other trade union organizations (Eiger, 1982).

On Oliver's return from Sweden in late 1985, the Kettering Foundation invited him to speak about study circles in the context of the Foundation's rapidly-developing National Issues Forums (NIF) movement. Oliver, Staff Associate at the Foundation since 1982, advocated that the NIF adopt the study circle as a means to enable citizens to participate in resolving critical public issues.

NIF officials subsequently added the study circle as a complement to their growing list of public fora. Many local communities and organizations in the NIF network saw the study circle as a means to bring citizens together in a highly participatory, highly deliberative format for the discussion of pressing public issues. During this time, the term "public fora" and "study circles" were used interchangeably, with the study circle connoting a smaller public forum (www.kettering.org and www.nifi.org).

In 1989, Paul Aicher, Founder and President of the Connecticut-based Topsfield Foundation, met with Len Oliver and Jon Kinghorn of the Kettering Foundation to plot a new organization that would concentrate solely on study circles as a tool for community building. Aicher, a successful businessman-philanthropist who had worked with issue discussion programs since the days of "Great Books" and the American Library's Association's American Heritage Project of the early 1950s, quickly realized the potential of this new format in the United States to bring about community cooperation and change. His concept, using study circles for "community building," offered a unique approach to the public forum movement.

Aicher's founding of the Study Circles Resource Center (SCRC), using resources from the Topsfield Foundation, brought immediate legitimacy and credibility to the study circle idea. The real test had been to plant the idea in local communities, a task which Aicher and his staff set about doing with great enthusiasm, judicious use of limited grant funds, and an army of local and state volunteers who warmly embraced the new concept for their communities.

Study circle characteristics

The format, simple in design, encourages democratic participant-directed, group-directed experiential learning through open discussion, sequential sessions, tolerance for differing views, equality in participation, and collectively-arrived at outcomes.

Study circles are voluntary, participatory, and democratic. They bring together a minimum of five (5) and a maximum of 20 participants who meet and discuss pre-arranged issues over three to five sessions lasting from one to two-and-a-half hours per session. Each study circle has a trained leader/facilitator, materials that serve as catalysts for discussion (not texts), and participants who want to be there for the full study circle.

Study circles in the United States have been used for community building, public forum-issue discussion, organizational discussions with members and constituents, staff development, and strategic planning.

The typical study circle proceeds from an opening session where individual participants tell their own story and offer personal experiences with the issue. Participants then look at how the issue evolved and how others have dealt with the issue. Participants then move on to an examination of alternatives for action, after which is the final session where they, ideally, find sense in collectivity, and work toward common solutions.

The Study Circles Resource Center's (SCRC) community building experience

(www.studycircles.org)

Early projects

Operating in a converted barn in small town Pomfret, Connecticut, SCRC immediately set about encouraging local community study circle programs on pressing public issues. SCRC's goal was to bring together diverse elements of a community, e.g. people who may not have come together on their own, or who had been left out of public issue discussions. These intense study circle discussions were conducted over several weeks, usually under the auspices of a "community coalition" of interested organizations.

Initial grants and non-grant activities centered on the pending Gulf War and issues on race relations in local communities, often the aftermath of volatile situations. SCRC encouraged local organizers to recruit average citizens who are normally not involved in issue discussion beyond the voting booth. One of the first SCRC success stories was from Lima, Ohio in 1991 where the mayor, following the Rodney King incident and riots in Low Angeles, turned to SCRC's booklet on race (*Can't We All Just Get Along?)* to get his town talking. Working with churches and civic organizations, in a pattern SCRC followed over the next decade in other cities and towns, Lima managed to engage a substantial number of its citizens in open discussions of race and what could be done to improve inter-racial relationships.

SCRC today: A community force

SCRC today monitors some 190 community-based study circle programs in 37 states, including New York and Minnesota which have established statewide study circle programs. Study circle organizers, often forming community-wide "study circle coalitions" and creating "pilot study circles," encourage diversity in the organizational and participant base of their study circles.

The SCRC's Congressional Exchange likewise provides new ways to connect citizens and elected officials in direct, deliberative dialogue on important public issues. Public officials are often invited to join the discussions as participants, i.e. with no special treatment or status within the group.

SCRC is grassroots democracy in action, led by local activists from community organizations such as religious groups, churches, the media, unions, civic associations, senior centers, libraries, chambers of commerce, League of Women Voters and similar issue-oriented organizations, high schools, colleges, and universities, and at times the mayor's office and city council. These peer-led discussion groups have made great strides over the decade in creating a climate for community change across the country through public policy initiatives.

Advocacy groups have found their way into the community study circles, but have had to abide by the ground rule that everyone has an equal voice, every opinion count hence, taking positions early does not add to the discussion. Likewise, discussion outcomes are indeterminate, nor pre-formed. Rather they are the results of the give-and-take of deliberation and dialogue, and not by forcing one group's view on another.

Looking to action outcomes on public policy

SCRC does not stimulate community-based study circles for the sake of talk alone. Otherwise, the more active-minded citizens would simply not return. Creating what they call post-study circle "action forums," SCRC staff actively promotes the idea that the study circle can result in collective will and collective action. These action resolutions can be shared in the action forums where a number of study circle representatives come together with public officials to share their results and assure accountability for the resulting community action emerging from the study circles and the action fora.

SCRC promotes community-wide study circle programs in the belief that when diverse community organizations work together in large-scale programs affecting the lives of many citizens e.g. on issues like race relations, crime and violence, and education, the study circle program can be a wellspring for action to create change from the bottom up to local and state policies. In the process, lasting bonds that are essential to healthy communities are built.

From its experience, SCRC discerned that community-wide study circle programs are fostering new connections among organizations and citizens that can lead to new, cooperative levels of community action. Both participants and organizations, by taking "ownership" of the issues, have a means to keep decision makers accountable. They also have available a means for addressing future issues.

Study circles for organizational change

The trade union experience

Swedish study circles came of age through the Swedish trade union movement. Today, Swedish trade unions account for the largest number of member-oriented study circles in Sweden. The Worker's Education Association, for example, conducts 100,000 study circles every year, has its own publishing house (the Brevskolan), and has taken the model abroad to developing countries.

Study circles are a natural format for trade unions which pride themselves on their member educational programs. They can help unions practice collectivism and working together for common purposes. They encourage solidarity. They put union members on the cutting edge of leading issues affecting the membership, the unions, the trade union movement, and the country.

Building a union through study circles: The Bricklayers example

When we sought to introduce the study circle idea to the North American trade union movement, we were fortunate to find that the International Union of Bricklayers and Allied Craftworkers (BAC) was interested in finding ways to directly involve its membership in issues affecting the future of the union. The Bricklayer's leadership readily adopted the idea in the mid-1980s, calling for a pilot series and then a full-blown study circle program sponsored by the union.

BAC adopted the study circle model in the rank-and-file members' discussion of its major planning document, *The Project 2000 Report*. The report forecasts a future for the Bricklayers Union that included a comprehensive re-examination of all facets of the Union—organizing, management structure, education and communications, regionalization, benefit programs, and the future of the masonry industry. The report advocates helping the members to gain a stronger voice in the union—the "union voice."

The Bricklayer Union's study circles was a first in the North American trade union movement (Oliver, 1987, 1995, 14-19). Following their lead, the AFL-CIO and several affiliated international unions subsequently adopted the study circle format to raise political, social, and economic issues for their memberships.

The Bricklayer Union's experiment started with a series of pilot study circles. The union leadership, noting that the members' response to study circle participation was overwhelmingly favorable, thereupon began an ambitious study circle program focused on issues of major concern to the Union and its membership.

The Union trained local officers and staff as study circle leaders through regional training programs. The Union prepared and distributed the materials which served as catalysts for local union discussion. Feedback from the participants indicated that members enjoyed the exchanges because they felt they had a voice in the union decision-making, and constantly asked, "When's the next study circle?"

As Ed Cohen-Rosenthal (1989), former Education Director for the Union, observed of the Bricklayer study circles:

> The typical union member attends few, if any meetings. *Roberts' Rules of Order* and large, formal halls are a turn-off to participation.... Study circles provide a more inviting format for their participation.... Our experience is that study circle members who previously were uninvolved have become more involved in union affairs after attending the study circle. In a world where freeways mediate interaction, study circles provide us with the brotherhood and sisterhood which is the glue of union solidarity....The study circle's role is to reinforce union democracy ....The study circle is a new

> tool for two-way communications....We are building a union.

Taking on National Health Care: The AFL-CIO's Department for Professional Education

Employees experiments with a national issue

In 1993, the DPE wanted to get ahead of the curve during the debate in the US Congress over Bill Clinton's national health care initiative. The Department designed a five-part series, with a video introduction, called *National Health Care Reform: Action for Change*. After a series of pilot study circles, DPE introduced the model program to the Department's 27 affiliated member unions. Sessions included: 1) "America's Dilemma: Affordable, Accessible, Quality Health Care"; 2) "Principles and Values in Health Care Reform"; 3) "National Health Care in Other Countries: What Can We Learn?"; 4) "Shaping the Legislative Debate"; and 5) "Union Member Participation in the National Dialogue."

Results were mixed. Some unions took to the series; others wanted to wait to see what happened in the US Congress. When the Clinton initiative failed in the Congress, interest in the study circle program waned. But the point had been made: union members want to discuss these issues that affect their lives, they want to be involved in the dialogue, and their unions have an obligation to find ways beyond one-way communications (videos, handouts, speeches by union officials) to obtain their opinions.

The first study circle leader workshop:
The George Meany Center for Labor Studies
takes the initiative

In 1996, the George Meany Center organized the first international Study Circle Leader Workshop for Trade Unionists, attracting trade union leaders from 16 unions and several nations. Jointly sponsored by the AFL-CIO Department of Education, the Meany Center, the Swedish Embassy, the Labor/Higher Education Council, and SCRC, with financial support from the Kellogg Foundation, the week-long program provided the participants with in-depth analysis of the study circle as a trade union education format. Instructors came from the Meany Center, Sweden's Brunnsvik College, SCRC, and the Labor/Higher Education Council's Len Oliver.

Sessions encompassed training study circle leaders, organizing and promoting union study circles, building study circles into union education programs, gaining practical experience in leading a study circle, developing study circle materials, and conducting program evaluations. Participants made commitments to return to their unions and initiate a study circle program. As one trade unionist commented at the end of the workshop: "I am leaving as a committed believer in the value of study circles, and will do everything I can to promote them in my union and in the labor movement."

The AFL-CIO's common sense economics

In 1997, the AFL-CIO's Education Department developed a seven-part study circle for its rank-and-file members on *Common Sense Economics*. In its report on the nationwide program (AFL-CIO, 2001), the AFL-CIO called the program "... a comprehensive program that engages working families in a discussion about our economy and what has gone wrong. The program also aims to counter the misinformation given by corporate-backed think-tanks and conservative policy makers."

The worker-centered, participatory study circle series included an introductory "Basic Rap About the Economy," a basic training program for discussion leaders, and seven 90-minute study circle sessions carried out once a week, focusing on the economy, inequality and poverty, growth and unemployment, government's role, globalization, and strategies for worker action. The Department of Education also put the program on CD-ROM and on the Web, coupled with three short video segments.

The program was tailored both as a weekly study circle series and as a three-day course at the Meany Center. Local Unions, District Councils, Central Labor Councils, and State AFL-CIO Federations were encouraged to integrate *Common Sense Economics* into their existing educational programs. The report and the series are available from the AFL-CIO's Department of Education (www.AFL-CIO.org).

The program is still in use by AFL-CIO affiliates. As the Department points out in its report:

> *Common Sense Economics* is based on the idea that people learn best when they are active learners, when they can come to insights about how the economy works on their own. The ultimate goal of *Common Sense Economics* is to empower workers.... The study group (circle) manual has been designed to enable participants to reach their own economic insights and gain confidence in their ability to formulate economic arguments.

The Sheet Metal Workers' International Association (SMWIA) study circle series: Union members and year 2000 politics

Aware that many union members still vote on the basis of single-issue politics, the SMWIA took on the 2000 elections in a direct way. The SMWIA formulated a five-part study circle for local union member discussions, *Union Members and Year 2000 Politics*. It conducted a pilot program which was videotaped in a local union outside Washington DC, and introduced the program to its 400 local union officers in August 2000 in Vancouver, British Columbia.

The SMWIA designed the series to provide members with information and analysis of the November 2000 elections at the congressional district, state, and national levels. The five part series included a Leader's Guide and the topics: 1) "Understanding Your Role in Politics," 2) "National Issues are Our Issues," 3) "Reward Our Friends: The National Candidates," 4) "Politics in our Back Yard: State and Local Elections," and 5) "Taking Political Action." Early results showed a number of locals responding positively to the series.

What we have learned from union study circles

Unions are concerned about member democracy, and the study circle offers a convenient, low-budget trade union collective format for member education. Since the first study circle initiated by the Bricklayer's Union in 1986, we have learned some valuable lessons with regard to trade unions and study circles:

- The trade union study circle is an effective member education program to create "union voice," encourage member participation in decision making, and obtain members' views on union-related issues.

- Study circles encourage members to identify with an organization that cares for their opinions, encourages their active participation, and believes in member participation in the decision-making process.
- Study circles are a means for unions to discover new leaders, forward-thinking people with strong communications skills—characteristics necessary for trade union survival and growth.
- Collective, experiential learning should be accepted as gospel in trade union education programs.
- Collective learning in the trade union setting can develop a cadre of support for union programs.
- Study circles can encourage individual members to speak up, participate in union affairs, and become active in their organizations and in their communities.
- We should never underestimate the difficulties of starting a new education program in trade unions, given the pressure on members' free time, the highly interactive format, and the pressure to simply accept official decisions.

Study circles in the international context

The Swedes perfected the study circle model and have not been shy in promoting the model abroad. Oliver has documented Swedish study circle experiments in Tanzania (1987); Swedish study circles were also initiated in Estonia, Hungary, Portugal, Nicaragua, Chile, El Salvador, and Namibia. Here are a few recent examples of how study circles have been utilized intra-country to address pressing issues, as well as internationally to create international understanding and further international movements.

The International Federation of Workers' Education Associations (IFWEA): International Study Circles (ISC)

In 1997, the IFWEA initiated a 12-nation cross-national study circle program, *Responding to the Global Economy.* The in-country study circles, each led by an IFWEA-trained local facilitator, worked simultaneously, using a common curriculum and study circle methodology. The pilot program was composed of two international "courses" discussing globalization and its impact on local economies. Through the Internet, each national study circle accessed discussion results of other study circles.

The worldwide web also enabled the organizers to distribute common courses in English, train local leaders, and obtain feedback from the 12 national study circles. There were 170 participants in this program, mostly from trade unions. As the IFWEA states in its report on the ISC: "Understanding can more effectively emerge if working people in different countries are able to share ideas and information, leading to common strategies and activities" (IFWEA, 2001).

Participants reacted positively to the ISC focus on globalization, particularly because discussions on globalization were grounded on their specific context and their respective national situations. The ISC's use of case studies also facilitated the understanding of the issue.

Generally, the participants also found the study circle methodology effective, and the sharing of ideas through the Internet a stimulating experience. There was also positive response with regard to the use of the Internet as tool for international networking. It was agreed that this was a far cheaper alternative to organizing meetings, with a greater capability of reaching a significant number of participants and countries in a cost-efficient way.

Other feedback on the ISC experience included difficulties in language translation (the *lingua franca* had been English), and coordination (some organizers thought that 12 countries were too many for an efficient, cross-national dialogue). There were also no common strategies identified to combat the adverse effects of globalization, which was one of the organizers' goals.

Despite these difficulties and identified limitations of the ISC, the IFWEA believes that the ISC is a feasible model for education. They plan to offer another another ISC, this time on transnational corporations and globalization, and has encouraged interested affiliates to sign up. Likewise, plans are being drawn up for regional international study circles covering other globalization-linked issues such as women workers, racism and xenophobia, structural adjustment, and child labor. The IFWEA also plans to work with international trade union organizations to build international study circles in transnational workplaces.

The Swaziland experience: Study circles on HIV/AIDS

Project HOPE enlisted Oliver to visit Swaziland in 1994 to develop and conduct study circles for rural women on the HIV/AIDS epidemic, which affects a sizeable number of the Swazi population. The five-part study circle series focused on the women's personal experiences with HIV/AIDS, the causes of HIV/AIDS, cultural barriers to solving the problem, and alternatives for action.

On his return, Oliver reported his findings in a detailed study (Oliver, 1996), which documents the grave cultural barriers the Swazi women face with regard to educating the male population, including their medicine men, and their tribal chiefs, on how to prevent HIV/AIDS.

The project is a good example of a study circle focusing on highly volatile issue such as the HIV/AIDS. Weekly education meetings were organized by the women to enhance their understanding of the disease, its effects and consequences. Highlighted also was the dire need for education of all sectors involved. HIV/AIDS is a serious issue affecting a large part of the population of the Sub-Saharan Africa. The study circle experience could be used in other African nations facing the HIV/AIDS menace but have few resources to address it. By working with indigenous cultural mores such as regular tribal councils and other community gatherings, the study circle could be gradually introduced to educate vast numbers of Africans on the issue.

World Bank study circles: An institution examines its priorities

In 1996, the World Bank developed an internal study circle series for its employees, *People and Participation: New Partnerships for the 21st Century.* The study circle series, designed to engage Bank employees in discussions of the Bank's history, philosophy, policies, and programs, organized some ten (10) study circles composed of 120 staff members approximately.

The Bank participants were encouraged to openly express their views on Bank policies (Session 1: "Staff Speak Out on the World Bank"), examine Bank philosophy and policies (Session 2: "Serving World Needs"), look at Bank programs (Session 3: What Makes Bank Projects Work?"), ascertain if the Bank had the resources to carry out its programs (Session

4: "Human Resources to do the Job"), and propose actions for change within the Bank (Session 5: "Shape of the Bank in 2005"). Although well received by senior Bank officials, the study circle series had a short life with the change of administrators who were charged with developing and overseeing the program.

Other noted international study circles

Many cultures have adopted the study circle method, often spurred by the Swedish experience. Some of the more interesting examples that the author found in the course of researching this paper included (as pulled from a search under "study circles" on the international web):

National Democratic Institute (NDI): Study Circles in Bangladesh. NDI has sponsored two study circles on the eve of Parliamentary elections in Bangladesh in the fall, 2001. One addresses *NGO Parliamentary Boycotts* and the other, *The Role of the Members of Parliament.* Designed for use in NGOs and community organizations, the study circles hold some appeal for the general citizenry in Bangladesh and is a first for the country and its volatile politics.

- Women's Islamic Study Circle: A Cross-National Program. The study circle is designed to promote the study of Islam to Muslim women and those who are interested in learning more about the religion. The program has links to various Islamic sites teaching the basic fundamentals of Islam.
- West African Study Circle. This ongoing study circle series was formed in 1950. It is the international specialist society for the study of stamps, postal stationary, and postal history of the geographical area formerly known as British West Africa.
- Abweon Study Circle. The study circle focuses on research and study of Native Middle Eastern spirituality, and is open to all subscribers.
- Chembur Chartered Accountants Study Circle. This is the study circle of the Western India Regional Council of the Institute of Chartered Accountants of India.

What we have learned about participant-directed study circles and small-group democracy

Study circles, community building, and the yearning for democracy

The yearning for democracy and democratic processes across the globe is coupled with a desire by ordinary citizens to understand their governments, public policy issues, ideas about responsibility and accountability, and the citizen's role in the policy process. Many of the study circles described in this paper are public-oriented, issue-driven, and involves both policymakers and the participating public. In some instances, the study circles are also helping to create that public.

Informed citizen participation in governance requires organization, communication, tolerance for and acceptance of diverse views, broad appeal, legitimacy of the process of discussion, and receptivity of public officials, both elected and non-elected, of the outcomes of such education programs. The study circles sponsored by SCRC seem promising in this respect in that it brings together organizations and individuals on specific issues to encourage cooperative action programs and solutions.

Study circles changing the organizational culture

Study circles for organizational development have obvious significance for organizational change and member participation in organizational decision-making. Once an organization takes on the sponsorship of a study circle series, for its members or for the public, the organization itself is changed. Opening up the decision-making process, seeking counsel outside the organizational hierarchy, and acting on the member's views, can change the organizational culture.

While organization-sponsored study circles have meaning for the organization, they also have meaning for the member or constituency who, through the process of study circle participation, finds voice in organizational affairs, which can carry over to public life. This is how the Swedes had built their study circle movement. Once an individual acquires the capacity and confidence for informed participation, this can never again be denied of him/her, either in the organization or in public life.

Sustaining the dialogue

Once a study circle ends, the natural question posed is, "What do we do next?" Some study circles result in action to find and implement solutions to thorny problems; others result in task forces for further study. Still others depend upon individual participants, changed by the process of deliberation in the study circle, to be more aware of the issues and take action on their own.

Whatever the outcome, study circles are most powerful when the dialogue is sustained, and participants continue to come together in this open setting to discuss their governments or their organizations, policy issues, their role in the decision-making process, and how to expand the model.

Institutionalization of the study circle process

Sustaining the dialogue requires some degree of institutionalization of the study circle process, which in turn requires integration of the study circle model with the philosophy, mission, and programs of organizations and government decision-making bodies. It is nothing less than communities and organizations taking "ownership" of the model and using it for their continuing growth and development. It means automatically turning to the study circle for ideas, support and action-solutions when a community or an organization faces a difficult issue.

One-time study circles may have temporal meaning for the community, the organization, or the individual participants, but unless they become ingrained in the psyche of the community and its organizations, they will have no affect on providing these communities and these individuals with a sustained voice in governance.

Study circles: A proven cross-cultural democratic format

The simple but powerful study circle has proven to be an invaluable tool for democracy, whether in a community or in an organizational setting. There are several reasons for this:

- Study circles encourage diversity in participation.
- Study circles are safe settings to open up to divergent views.
- Study circles are democracy in action—everyone has an equal voice.

- Study circles are participant and group-directed, not mandated by a few.
- Study circles are low-budget educational formats that can be held in diverse settings.
- Study circles offer face-to-face dialogue that breaks down communication barriers and enhances collaborative problem-solving efforts.
- Study circles provide a model for personal, community, and organizational interaction unparalleled in adult civic education practice.
- Study circles build connections between citizens and their communities, citizens and their governments, members and their organizations, as well as among citizens from all walks of life.

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Culturally-Based Adult Education: Educating Teachers of Native American Adults

R

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This project focuses on the training of adult basic education teachers who work with Native American adults living in the southern part of Florida. While marginalized for so many years, the Seminole and Miccosukee tribes have managed to remain autonomous and have their own governing system. While they receive financial support from the American government, they are now becoming financially independent. They have their own educational system from early childhood to adults. It in this context that this state-funded project is expected to 1) develop easy to use adult teacher training materials; 2) produce such materials in print, computer (CD) and internet (web-based) format; and 3)focus on the teaching of native American adults (culture and language).

The program is based on the Teacher Assessment and Development Systems (TADS) Model which defines six areas of teacher performance and development: preparation and planning, knowledge of the subject matter, classroom management, instructional techniques, assessment techniques and teacher-learner relationships. Training and development modules are being developed in these areas. So far, 10 modules have been developed. Among them are: 1) Key Assumptions About Adult Learners, 2) Teaching Native American Adults, 3) Developing an Effective Lesson Plan, 4) Creating a Positive Teacher-Learner relationship, 5) Evaluation: what have they learned? These are now accessible on www.fiu.edu. More modules are being planned for the coming months and will also be made available in the above website.

The Perspective of Lifelong Learning in South Asia

R

Anil Bordia

"... where there is a learner, there is learning, where there is learning there is a learner."
—Chinese saying

I thought this very short statement brings together the importance of developing people, developing individuals, developing the capability among people to see nature, to see animals, to see human beings, to see the environment and to create conditions of learning. China, India, Pakistan, Iran, the whole Arab world, and I am sure Africa and other countries, are full of old stories, from which people have learned important things, from birds, from animals, from trees and from insects. One very important observation is that to have lifelong learning, you need to have a system of lifelong education and only when there are opportunities for systematic learning, can the idea of lifelong learning be realized.

I will attempt to explain how I understand and how many of us in South Asia understand the meaning of learning. I will refer to the

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types of learning, the tools of learning and the environment of learning. I will then refer to the whole tradition, to the long tradition of learning in Asian societies, particularly, the village tradition. I will discuss the present situation of South Asia—the manner by which the people have allowed their destinies to regenerate; how religion, rather than being the means to harmonious living and enlightenment, is creating walls and impediments to cultural integration; how globalization of the economy and communication is exacerbating social cleavages, inequality and destitution; and, how low educational standards are coming in the way of learning. Finally, I will refer to a few important initiatives which have the possibility of transforming this situation, in the South Asian region.

Learning has to be understood in a very broad sense, as an approach to both knowledge and life. That emphasizes human initiative, it encompasses the acquisition of new technologies, new skills, new attitudes and new values necessary to live in a world of change. Practically every individual, whether schooled, literate or not, experiences the process of learning.

Learning at present can be characterized in two ways, one can be called "maintenance learning" and the other can be called "innovative learning." Maintenance learning is one which requires every individual to cope with the situation as it is. And, innovative learning is one which based on participation, on anticipation, and understanding of what is going to be the situation in the future. Acquisition of fixed outlooks, methods and skills—the existing ones—is characteristic of maintenance learning. Innovative learning is based on anticipation and participation; anticipation presupposes consideration of long-range future alternatives based on hard facts. Anticipatory learning employs tools and techniques, in preparation for the probable future.

As regard participation, an essential aspect is a framework of rights and entitlements—right to information, right to livelihood, right to learn. Participation entails cooperation, communication, reciprocity and empathy. The most important aspect of learning is based on values and ethics, mainly, humanism and raising of consciousness, the capability to understand and analyze one's predicament.

Almost all religions plead for learning, plead for lifelong learning. It is not surprising that practically every religion has a book as a basis of its dogma. Christians have the Bible, Islams, the Koran, Hinduism, Gita and several other books, Buddhism, Adamas and Jatakas, and all other religions have their own books. Learning is given the greatest importance in all religions. In Islam, the Koran actually begins with the exaltation "to read and learn in the name of God who created you." It goes on to say, "you should surrender to God to help you, to enable you to increase your knowledge." This is the statement from the Koran. Mohammed, the great prophet, is supposed to have made the following statement: "seeking education is a must," and he says further: "seek education, strive hard for it, even if it causes grave hardship, travel to China." It is very interesting that Mohammed should be asking people to travel to China to learn. Which means two things, firstly, that from Arabia, to go to China meant serious hardship but secondly, it also meant that China was a highly civilized, highly cultured, highly important learning society way back when Islam was founded. As far as Hinduism is concerned, the Scriptures of Hinduism are replete with references to lifelong learning, to self-learning, words like Swadjai, one of the most important statement, which is uttered in the Gita, is that "learning is worthwhile, it liberates." And the other important statement is: "move always from darkness to light." Buddhism has a beautiful statement which means, "be a lamp unto yourself."

This is the kind of tradition, which the South Asian countries have inherited but the situation has changed almost entirely. Religion has become a means of aggravating inequalities. The inequalities which are based on caste, class and gender have been exacerbated, have been deepened, have been made more difficult, more irresoluble because of religion. To this, must be added the emergence of narrow nationalism in these countries. South Asia is basically a common civilization, for us a civilization where we have been brothers and sisters for centuries, but today, narrow nationalism is dividing this region.

Let us look at the educational statistics. I will give you a few facts with regard to India, which are equally true for Pakistan, Bangladesh and Nepal. Fifty percent of children in India, either do not go to school or drop out before completing primary education but India produces the largest number of persons in information technology. At any give time in India, there are 4 million young persons receiving training and education in information technology but a very large number of persons, as many as 100 million children, are either not able to go to school or drop out before completing primary education. Literacy has increased in India in the last 10 years from about 52 percent to 69 percent. This is a very impressive increase in one decade. And now, India can claim to be in league with many countries as far as literacy is concerned but the levels of literacy achieved, are so low it can hardly make any impact on the working and living conditions of the people. Nearly 30 percent of people in India live on the verge of poverty, verge of destitution, unable to have food two times a day and education does not help them to improve the situation. And, at the same time, 80 percent of India has access to television, almost all Indians have access to cinema and Indian cinema is accessible to most parts of the world, I suppose. While 80 percent of the people have access to television, only 40 percent have access to clean water, and 35 percent to sanitary toilets. Now, this is the kind of situation in which we find ourselves.

I would like to make a statement based on a document released in 1979, a report that was submitted to Club of Rome, that there are no limits to learning. In this document, a framework has been provided which should inform any discourse, any discussion in regard to lifelong learning. This one has five points and I will read them out to you just the way they have been mentioned in this particular report: 1) There should be concerted effort at eradicating poverty and meeting the most basic human needs, which have been divided into material needs, like food, health, shelter and work and non-material needs like literacy, primary education, human rights and learning opportunities. 2) Make people more aware of structural conditioning and the manner in which many are polarized, aim at reducing elitism in the world of learning and know the manner in which learning opportunities and tools are being cornered by the well-to-do in most countries of the developing world. 3) Enable individuals to locate themselves instead of being assigned a location in relation to society, time and space and enabling them to determine the need to learn. 4) Respect cultural identity and diversity. 5) Devise new norms and participatory arrangements to facilitate equitable sharing between men and women, and different classes and communities. These are the five principles, which have been proposed in this report, and I believe, these are pre-conditions for a framework of lifelong learning in all countries and in all societies.

I would like to refer to three, four very interesting developments, which are taking place in South Asia. One, is a movement which is called Swadjai, which means learn by yourself and this is a movement influencing about 2 million poorest people in India. Two million poorest people in India meet every week in small groups and discuss and study what their preceeding week has been. These are people who make up their minds that they will be vegetarian, they will not consume alcohol, they will not engage in extra-marital sex. This is a highly ethical, moralistic movement which can be an answer to several problems, which are being faced by society, like for example HIV.

In Bangladesh, there are three very important movements, which give us hope that there is going to be a dramatic change in the coming times—a movement which is mainly for empowering women through rural banking, a movement on family planning, and a movement on basic education. Now, the NGO movement is spreading practically in every village of Bangladesh, and bringing about change in the learning situation, in the political agenda, and really emancipating people from the clutches of the Mulas, the fundamentalists, the obscurantists. This part of the world, at present time, is seething with all these things.

Pakistan has greater problems and greater difficulties on all parameters that I have just mentioned. The situation in Pakistan, is unfortunately, much worse than it is in India. I think that if Pakistan is not able to develop fast enough, it is going to be a very difficult situation for all of us. But in the NGO sector, some very interesting things are happening because the liberal tradition in Pakistan is as powerful as in any other part of this region. And, I think it is this liberal tradition, which is now beginning to assert the women's movement. I think the most important thing that is happening in Pakistan, in recent years, is the emergence of the women's movement, which is asserting itself as the Muslim Mulas are trying to control women and spread Talibanism in the country. These are the kinds of things which are happening which, in difficult times, give us a lot of reasons to hope, to look forward to the future.

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PART 8

Laying Foundations and Sustaining Achievements Through Literacy and Non-Formal Education

Literacy Linked Women Development Programs: Attempts Made By States in South India

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M.N. Usha

Introduction

India is a country with a territorial area covering 3.28 million sq. kms. According to Census 2001, there are 531 million males and 496 million females giving rise to an overall sex ratio of 933 females per 1000 males. South India comprises the states of Tamil Nadu, Andhra Pradesh, Kerala, Karnataka, besides newly formed states Pondicherry and Goa. The adult literacy rate has nearly tripled since 1951. The increase in female literacy—from 9 percent in 1951 to 43 percent in 1991—is more pronounced as compared to that of males. The gender gap has been narrowing down as female literacy increased much faster than male literacy.

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Table 1. HDI Ranking of Four States in South India

State	HDI*	Rank	HDI +	Rank	HDI #	Rank
Kerala	0.651	1	0.775	1	0.769	2
AP	0.397	9	0.361	9	0.589	10
Tamil Nadu	0.483	5	0.508	6	0.652	6
Karnataka	0.475	6	0.502	7	0.639	8

*Shiva Kumar, + Tilak, # Pal and Pant.
Source: As cited in NCAER (2001): South India Human Development Report, New Delhi, Oxford, p.4.

This paper focuses on the literacy linked women development programs which are being attempted in South Indian states. A few success stories, which are narrated in various documents, articles and studies, are presented. Even though all the states used the campaign mode to achieve greater female literacy, the strategies adopted differed. Literacy as a tool was used in all the programs to empower women. This resulted in collective empowerment of women leading to collective action, cooperative efforts and participation in development programs.

Similarly, female literacy figures for states in South India, as per 1991 Census are: 32 percent in Andhra Pradesh (ranked 25th among 31 states), 86 percent in Kerala (highest in the country), 44 percent in Karnataka and 51 percent in Tamil Nadu.

This dramatic changes in female literacy have been attributed to mass literacy campaigns organized at district levels across the country, implementation of poverty alleviation programs, and programs aimed at women empowerment at the grassroot level.

Literacy campaigns focused on women and gender issues using a triangular approach, namely, decentralized and region-specific programs, multi-media approach and library movement, besides literacy linked women development programs (especially during the post literacy campaigns).

Impact of literacy campaigns

Literacy campaign aims to bring tangible changes in the lives of illiterates, neo-literates, women and people. Its coordinated efforts hope to bring fragile literacy to a stable literacy, guided learning to self-learning, knowledge and skills to application and attainment/achievement of other development goals.

The impact has been both short-term and long-term. The impact of literacy campaigns is evident in the increased enrolment of children in primary schools.

Through literacy programs in health and legal awareness, the ill effects of early marriage among girls has been realized and the age at marriage has been raised. Literacy programs and government incentives have played an important role in population control, toward adoption of the small family norm and the practice of family planning.

Significant gains have been noted in the nutritional status of children and pregnant women as a result of literacy campaigns and government's integrated nutrition program.

Enterpreneurial skills development along with financial support by the state provide attractive incentives for female and male neo-literates.

Several small enterprises emerged. Neo-literates produced, managed and marketed: a) food products like pickle, sambar and masala powder, curd (Madurai district); b) household products such as washing powder, liquid blue, agarbathis (incense sticks) (Gobbichettipalayam); c) preparation of ready made garments; d) rugs from Waste Banian material; e) weaving of baskets (by Kani tribals of Kanyakumari district); f) setting up tea/coffee canteens (Thovalai Block, Kanyakumari district); g) opening of grocery shop; h) raising vegetable/kitchen garden in urban areas; i) making envelopes from newspapers; j) weaving; k) preparation of Gur/Jaggery; l) gem polishing; m) weaving baskets from banana fiber (Kanyakumari district); and n) colour dye-making.

The saving scheme introducted by the literacy program and adopted by neo-literates through their women's group has been popular and opened extensive avenues—exposure and access to banking and micro credit, elevated their status in the community, sustained group bonding and collective action.

Women's groups all over Madurai district functioned via monthly meetings where savings-cum-manufacturing were planned. The 300 odd groups had more than Rs.5 lakhs in savings kept in banks or post offices. Sambar powder prepared by these women's group were brought by the government for use in their noon meal centers.

A group of secluded Muslim women (neo-literates) in Sathyamangalam approached the collector and were instrumental in getting a deep bore-well dug at an accessible distance from their residences, a feat which earned them respect and goodwill in their community.

Another group of women in T.N. Palayam, Gobichettypalayam learned to repair the hand pumps and were responsible in maintaining them in their locality.

Neo-literates participated in rally against child labor. "Neo-literate turns teacher"—an enthusiastic illiterate learner after completion of the three primers started to teach other illiterates in his locality in Coimbatore district.

Neo-literate teaches literacy to an illiterate husband who was elected to the panchayat in Gobichettipalayam Block. Neo-literate wrote a contribution published in a local newspapers (special supplement for learners). One village adopted a library and made it a people's library.

The study entitled "Attitudinal Development among Women through Adult Education—a comparative Study in A.P.," where nearly 613 women were covered, reveals that these women had acquired knowledge and skills related to work, nutrition, health care, immunization, pre-natal and postnatal care, small family norm (79 percent), legal rights (29 percent), women and children's rights (56 percent).

A study by Vidyasagar Reddy (1994) reveals that women who attended literacy classes became aware of health and sanitation (80.39 percent), water borne diseases (73.53 percent), nutritional food to be given to children (87.75 percent), how best one could utilize leisure time (76.35 percent), the exact age of marriage for boys and girls (81.37 percent), and social welfare related activities (91.38 percent).

B.S. Vasudev's study "Evaluation of TLC in Nellore District in A.P.," in 1999, reveals that the literacy campaign yielded better results in Nellore district of Andhra Pradesh. The Jana Chitanya Kendras had played a pivotal role in sustaining the literacy attainments of neo-literates. Especially significant is the Anti-Arrack movement by women neo-literates that brought about the closure of arrack shops and shutdown of the trade and auction of arrack.

A Study in Erode District in Tamil Nadu

Erode District is located in the extreme north of Tamil Nadu State and is spread over 8,209 sq. kms. It had a total population of 23,20,263, out of which the male population was 11,85,256 and female population was 11,25,007. Urban population was 5,73,270 and rural population was 17,46,993.

The Total Literacy Campaign (TLC) was organized in the District from March 1993 to 1995. The Tamil Nadu Government presented the "Dr. Malcolm Adiseshiah Award" to Erode District in 1995, for its performance in the field of TLC. Among others, PLC programs cover the following: intensive sanitation prorams; nutrition; family planning; AIDS awareness; civic literacy; consumer forum; legal literacy; and small savings scheme.

TLC adopted a triangular approach to make the masses literate. Multi-media approach was a package program utilizing both print and non-print media. Library movement had three layers of administration, wherein, libraries were set-up in urban and rural areas which were administered by librarians, circle guides and Voluntary instructors. These libraries carried nearly 100 books which focused on girls education, empowerment of women, AIDS awareness, health related titles. Planning was undertaken to link many programs and actitivities to literacy campaigns in order to motivate people to participate in women development programs in general and to create awareness among women in particular.

The methods adopted include: a) training; b) formation of women's groups; c) demonstration; d) competition; e) discussions; f) network/ liaison with government officials and resource persons in the field; and g) media.

Literacy linked women development programs were numerous and the significant areas were the following: a) income-generation activities/ enterpreneural skills development training; b) small savings; c) rural development and participation in panchayats; d) water and natural resource management; e) nutrition, health, hygiene and sanitation; and f) leadership training.

Link with agencies and departments conducting development programs were established.

In association with government officials like the Block Development Officers, Municipal Commissioners and Extension Officers, literacy campaign functionaries provided information, support and guidance to women's groups (neo-literates) to avail of schemes (such as DWACRA, MSY, CBCS, ISP, etc.) offered by the various governmental departments like the Social Welfare, Rural Development, Health etc. Social welfare officers in 25 Blocks networked with the functionaries to publicize women's welfare schemes.

Different types of training regarding women's development (such as leadership, empowerment, capacity building, etc.) were given to functionaries as well as neo-literate women who were beneficiaries.

Government health camps with medical examination, supply of medicines and referral services were arranged for neo-literates and the public as part of literacy campaigns.

Eye-care camps and treatment were also organized with support from Voluntary organizations like the Lions Club for neo-literates by the functionaries.

Training on health was arranged by medical officials from the Department of Health. This was conducted for librarians (at Vellakoil) on topics such as malaria eradication, family planning and AIDS awareness.

Rallies and processions by neo-literates brought awarenes on the ill-effects and abuse of drugs. Baby shows were also held in a few blocks.

Protest against Child labour and protection of children's rights were publicized by neo-literates through rallies in Erode.

Women's groups from Kundadam Block were engaged in nearly 20 varities of small enterprises—gem cutting, spinning yarn, weaving silk, sarees, bedsheets, garment making, growing mushroom, rearing buffaloes, weaving palm leaf and baskets, fishing, preparation of jaggery, making footwear, dealing in cut-piece business and milk cooperative enterprises.

Neo-literates were made aware of voter's rights and mobilized to participate in electoral process.

Besides the above actitivities, celebration of 50 years of India's Independence, Republic Day, Human Rights Day, International Women's Day, World Population Day, National Integration Day and festivals were organized.

Media Support

The contribution of the media (print, non-print and electronic) to the success of the literacy campaign was immense. Its role has been tremendous throughout the campaign—from publicity and propaganda during the environment building phase of the literacy campaign to the post literacy phase.

Print

Three newspapers in the regional language, Tamil, carried a regular, weekly, two-page supplement, exclusively for the literacy campaign. The two pages carried: a) news items on various activities of the literacy campaign (functions, achievements and participation of learners); b) contributions from neo-literates and learners; c) articles and information useful for learners; d) special features on women development; e) weekly editorial column by the District Collector; f) special features on significant occasions such as Independence Day, Literacy Day, International Women's Day, Human Right's Day etc.; g) letters to the editor and views from the public; and h) contributions of storires, poems, puzzles, riddles, etc.

Features and news items on activities involving women were given extra coverage.

An exclusive editorial committee was responsible for collecting and collating the contents and monitoring it.

These newspapers were made available in the TLC libraries for learners. It attracted neo-literates, users of the library and interested population in villages, towns and urban agglomeration. These newspapers have been popular among all types of neo-literates and the masses.

Television

Although recently introduced, television has been gaining popularity among the masses.

Doordarshan was the government-controlled national television broadcasting organization which telecast some literacy programs.

Although the reach of television (audience coverage) was definitely broader, this media was not fully exploited for the literacy campaign. TV time alloted for literacy competed with more remunerative commercial and popular programs. Yet its (television) contribution has been significant.

Literacy campaign-related programs from several districts were given time slots and coverage every week and these provided variety, opportunities, ideas and exposure to improve and stimulate interest among neoliterates/learners, functionaries, resource persons and the public.

The telecasts covered various activities, functions and programs involving learners, functionaries, officials and public associated with the literacy campaigns. The broadcasts included news, interviews, talk, cultural programs, etc., by learners, volunteers, librarians, other functionaries, officials etc.

The topics and themes (related to literacy linked development) ranged from the significance of literacy, female literacy, women's development and participation, self-reliance, leadership, patriotism, and citizen's role and responsibilities.

Radio

Radio continues to have a significant audience despite increasing popularity of television. Over decades, All India Radio has provided learning programs and distance education regularly, and it has broadened its program reach to cover literacy campaign activities. Neo-literates, volunteers, functionaries and officials have participated in radio programs aired from Coimbatore Station five days a week. They include interviews, song and drama, discussions, quiz, listener's letters, villupattu and variety programs on literacy.

Video Cassettes: Programs that have been videotaped include environmental campaign, training programs of functionaries, cultural troups' programs, conferences, rallies, inauguration of centers, libraries, functions held in connection with literacy, etc.

Audio Cassettes: Several songs were created and set to music for the literacy campaign. They were printed and also recorded in audio cassettes and were used in training programs and during functions.

Photographs: Thousands of photographs had been taken and they record almost every activity arranged by the functionaries in connection with the literacy campaign programs—inauguration of library, book distribution, prize distribution, training programs, conferences and functionaries celebrating literacy, exhibition stall, cultural programs, etc.

The literacy tests conducted by the evaluation team revealed that nearly 56 percent of women were able to read, write and calculate simple sums.

Conclusion

Literacy programs organized in South Indian States included literacy linked women development programs. These programs empowered women to participate in almost all programs to improve their lives.

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The Tokyo Statement on Non-formal Education

(from 2001 ACCU-APPEAL Joint Planning Meeting on Regional NFE Programs in Asia and Pacific)

R

The Asia Pacific region which has been a cradle of ancient civilizations, a repository of rich intellectual resources and an engine of rapid economic growth in recent times, faces a paradox in having 612 million illiterate adolescents and adults, and over 60 million out-of-school. Their rights to education must be satisfied for them to gain life skills and to live in human dignity.

We, the representatives from 19 countries, reaffirm our commitment to achieve the goals of Education for All (EFA) as enunciated in the DAKAR Framework for Action. In pursuit of this goal, it is imperative that we view non-formal education (NFE) as an equal partner of formal education. Recognizing the rich diversity and complexity of the region, we envision non-formal and formal education as mutually reinforcing each other in establishing a knowledge-based society.

We call upon all EFA partners to recognize the pivotal role of NFE in moving toward the goals set by the DAKAR Framework of Action:

- Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programs.
- Achieving a 50 percent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.
- Improving the quality of education in all aspects and ensuring excellence so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.

We note with concern that the presence of large illiterate populations and people without adequate learning competencies, in information-based society could lead to further accentuation of the digital divide and undermine all efforts to combat poverty and ignorance.

We recognize that:

- Literacy environment is fundamental to poverty alleviation, peace and sustainable development.
- Creation of a literacy society requires building linkages among different sectors involved in social and economic development.
- Elimination of gender disparity is a vital component of the EFA initiative.
- Support of international agencies and civil society is indispensable.

We call for:

- Declaration of the first decade of the 21st century as UN literacy decade.
- Inclusion of literacy and continuing education as an integral component of the EFA National Action Plans to be adopted by 2002.
- Building an appropriate and effective institutional arrangement for NFE as well as a system of equivalency between formal and non-formal education.
- Promoting community-based participatory learning programs.
- Applying information, communication technology (ICT) relevant to the needs and aspirations of the local community.
- Renewed emphasis on authentic assessment of progress, focusing on both quantitative and qualitative aspects.
- Significant increase in funding for NFE from government budgets, bilateral and multilateral donors.

Adopted by participants from 19 countries: Bangladesh, Bhutan, Cambodia, China, India, Indonesia, Iran, Laos, Malaysia, Mongolia, Myanmar, Nepal, Pakistan, Papua New Guinea, Philippines, Sri Lanka, Thailand, Vietnam.

Lifelong Learning Policy and Practices in the Lao People Democratic Republic

R

Mithong Souvanvixay

In 1993, the Lao government established the direction for human resource development: 1) to raise the level of knowledge and abilities of the people to improve their living conditions; 2) to create conditions for future generations to receive quality education; 3) to be knowledgeable, conscious, and wise; and 4) to have high moral quality among all ethnic groups and help them draw on their resources and strength.

To implement this human resource development strategy, the Ministry of Education laid out the education work plan in five parts in 1995-1996. This included the plan for non-formal education to help in the eradication of illiteracy in conjunction with promoting vocational training for the population, focusing on their ability to use knowledge and skills productively to increase their income. There has been a steady increase in enrolments in general education and in particular, a relatively rapid increase in the demand for lower and upper secondary school places. Reform of the curricula in general education has improved the relevance of what students learn. Improved access to educational services has been assisted by the program of school construction in remote areas and by the in-

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creased participation of the private sector in educational delivery. For higher education, access has been improved and has become more cost-efficient with the merger of various institutions into a single national university.

The number of illiteracy has been reduced through increased efforts in providing literacy and basic skills development programs for illiterate adults. Non-formal programs have integrated basic skills development with relevant literacy programs for adult illiterates. Forms and methods of literacy campaigns have been consolidated and improved to meet the need of the learners. In addition, vocational training has also been expanded.

Policy of non-formal education

Non-formal education is lifelong education for all people regardless of gender or age. It provides lifelong learning where students have a wide choice and flexibility in what and how they study. The major roles of non-formal education are: to support formal education by providing education for children of school age who lack the opportunity to attend or who have dropped out of formal education; to provide education for adults who do not have access to other educational services and to provide new ways of studying for a vocation for social improvement; to support self-directed education to open opportunities for people to gain knowledge and to continue education throughout their lives.

The main policy of the Lao government in lifelong learning includes:

1) The eradication of illiteracy among ethnic minority populations, particularly among disadvantaged people in remote regions;
2) upgrading of basic vocational skills to improve the living standard and socio-economic conditions of poor and disadvantaged people; and
3) promoting literacy toward poverty alleviation.

The concept of lifelong learning of the Laos PDR comes from ideas like studying, continued study and continuous study; self-determination, self-reliance and self-development; study-know-apply; and to study for self-development.

Achievements over the last decade

Non-formal education is a recent concept in Lao PDR. It has been officially recognized as having an important role to play in the human resource development efforts. It takes on a critical role as the government a few years ago, decided to shift from a traditional literacy and adult education concept to a wider educational approach embracing non-formal instruction in literacy and basic skills.

During this period significant progress has been made in essential areas such as 1) the implementation of pilot projects in remote areas focusing on disadvantaged groups, and 2) curriculum development, production of teaching materials, and training of local teachers.

At the same time, a national non-formal education structure has been established and staffed with the Department of Non-Formal Education at the central level and three decentralized regional non-formal education centers. These regional centers have been set up to play an important role in curriculum development, production of learning materials, teacher training and organizing basic skills in a decentralized manner.

From 1991 to 1997, mainly with UNESCO, UNICEF and UNDP assistance, progress has been made in the following areas: pilot projects in remote areas, improvement of the adult basic education program, production of a functional literacy curriculum, needs assessment surveys for curriculum, textbooks, teaching materials, basic skills and income generation activities, and training of local teachers and educators.

Distance Learning and Adult Education

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Pamela Wilson and Donna White
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Kentucky's need for more and better adult education delivery systems is urgent. Nearly one million adults, 40 percent of the 2.4 million in the workforce, read poorly if at all. Yet only 51,000 of the citizens are in literacy and skills improvement programs. Kentucky ranks last in the nation in the percentage of adults with a high school diploma. In 1990, 31 Kentucky counties reported that at least 52 percent of the population, ages 25 and older, did not have a high school education. In 25 percent of the counties, the proportion of the adult population with eight years of education or less exceeded 35 percent.

Without a high school diploma, the chance of obtaining adequate employment in Kentucky is steadily decreasing. Approximately 90 percent of the adult in literacy levels 1 and 2 are working, yet they find it difficult to compete for good jobs at good wages or to participate in workplace training to maintain or improve their skills. As the job market tightens, employers become reluctant to expand or relocate in Kentucky, fearing a shortage of trainable employees.

At this time, only 796 individuals are employed as adult educators—385 full time, 411 part-time. One hundred twenty adult education centers are located throughout the state; however, many of them are only open on a part-time basis. In order to serve 40 percent of the workforce who read poorly, Kentucky will be forced to develop a distance-learning plan. The Council on Post Secondary Education was presented with a plan to help address the need for a statewide distance learning system.

The Kentucky Virtual University will provide a centralized web-based system to improve access to adult literacy programs.

Web-based curricula will be purchased for both instructor-led and self-paced learning. An online reading course will be elaborated to address the developmental reading needs of adult learners and instructional needs of facilitators. Access to Kentucky's Virtual University instruction software, which supports threaded discussion fora, chat rooms, e-mail and listserver, whiteboards, shared-browser software and streaming audio and video will be made available. The Kentucky Virtual Library will provide access to more than 30 electronic data bases, 4000 journals, and a dozen library catalogs. An electronic database devoted to adult educator and learner needs will be developed. An adult education Web site will be fully integrated into the Kentucky Virtual University and the Kentucky Virtual Library. The Kentucky Virtual Library call center will be available to address the particular needs of adult learners, particularly those who need support at non-traditional times.

As a precursor to the distance learning plan developed by the Kentucky Department for Adult Education and Literacy, the Adult Learning Center at Henderson Community College participated in the piloting of the Kentucky Education Television and the Public Broadcasting System's Literacy Link. Literacy Link incorporates video, print, and internet activities to teach basic skills as well as workplace skills. This project covered a four-year time span with some of the video being shot at the Center. Literacy Link provides the adult learner with the opportunity to work in a learning center, to work independently or a combination of the two. It also enables adult educators to assess professional activities through the web. In addition to Literacy Link, the Adult Education Center has developed learning packets for individuals to take home for independent study.

The Role of Partnerships in the Promotion of Lifelong Learning

R

Myrna Lim

The Mindanao NGO literacy network: Institutional capability building

Partnership must be anchored on meaningful sharing of resources, both human and material. Preparedness to go into partnership must likewise involve the process of looking into our institutional capabilities.

The Mindanao NGO Literacy Network, recognized for its strong networking and project management capabilities, was chosen as the lead Philippine partner for UNESCO-World Education's Project "Expanding NGO Involvement in Functional Literacy for Women and Girls." This project opened new avenues and opportunities for smaller Mindanao non-government organizations (NGOs).

The main focus of the project is to improve and strengthen the institutional capabilities of NGOs engaged in literacy work through training in capability-building. The project paved the way for Mindanao-based NGOs to undertake literacy projects.

Myrna Lim, Notre Dame Foundation for Charitable Activities Inc., Cotabato City, Philippines.

Today, the Mindanao NGO Literacy Network has 24 Mindanao NGO members, who are trained to implement literacy, education and training projects. With its vision of a literate and progressive Philippines, particularly Mindanao, it has joined forces with the Department of Education, Culture and Sports–Bureau of Non-Formal Education in the implementation of the Literacy projects serving identified sites in Mindanao.

Through the partnership, the network and the government are building a bridge to reach those who are isolated and to touch the lives of those who are unserved. To date, it has served a total 109,149 adult learners under its Mindanao Literacy Project for Peace and Development. The project involved the implementation of the ADB-Philippine Non-Formal Education project with the Department of Education, Culture and Sports. Eleven provinces in Muslim Mindanao were served by the network in this project.

Mainstreaming and making non-formal education and lifelong learning the cutting edge

In the Philippines, a number of years ago, very few donor agencies, non-governmental organizations, as well as civil society, realized the potential and importance of non-formal education (NFE) as a development concern. A great number, even those in the educational sector, view NFE as playing a secondary role to formal education. Some refer to NFE as the "poor second cousin" and a "spare tire" to formal education.

To make NFE and lifelong learning the cutting edge in education, there is an urgent need for a strong political will among the top-level decision makers of the country. Non-formal should never be considered as a kind of emergency service being called for help when the system fails. This political will would mean making literacy for lifelong learning a top priority and carrying it out with determination. Corollary to this, is the availability of appropriate social and political structures for supporting mass mobilization.

Local initiatives, active involvement of different governmental and non-governmental organizations, and integration of adult education activities in all kinds of development efforts must be strengthened.

Today, thanks to the recently completed Asian Development Bank-Philippine Non-formal Education Project of the Department of Education, Culture and Sports, recognition and appreciation has been accorded NFE and lifelong learning as a major player in the development agenda. National awareness has been raised on the urgency of the problem of adult illiteracy, particularly in Mindanao. Providing basic literacy is not enough, far more important is sustaining literacy through continuing education for lifelong learning.

NFE for lifelong learning is viewed as an important alternative channel of education for those who have long been deprived of opportunities of formal schooling. NFE offers a second chance to school dropouts, particularly the out-of-school youth. Appreciation is now given to NFE because it is flexible and is an open-ended channel consisting of organized or semi-organized educational activities outside the regular structure and routines of the formal school system.

Promoting community partnership and responsibility toward EFA

Education for All (EFA) is not only a moral obligation and a basic human right, it is also an investment with high potential rates of individual and social return. Today, we view education as a function and responsibility of both the government and the civil society. The concepts of quality, relevance and effectiveness, particularly NFE, go beyond quantitative targets of enrolment and progression. It is necessary to focus on quality of provision, teaching and learning. The need to strengthen and enhance the capabilities of the Local School Boards in each municipality, in partnership with the education department, is now recognized and will be addressed.

Another significant development is the grassroots movement involving ordinary people and groups who are taking the responsibility for their own education and development, very often working in close association with NGOs and their local governments. Today, Local Government Units (LGUs) and NGOs work closely in a spirit of cooperation and collaboration, instead of confrontation. There is growing realization that together much can be achieved if all will work in an atmosphere of trust and confidence—respecting the contribution of each partner, and sharing resources in service of the goals of EFA and lifelong learning.

Forging partnerships with government institutions and local government units (LGU) is the goal of sustainability for lifelong learning and is closely linked with the increasing roles and powers of LGUs in human resource development.

Motivation and sustaining demand of adult learners

The knowledge and literacy skills acquired may immediately be lost if they are not properly sustained. Sustaining learned knowledge and skills implies the creation of opportunities for continuing education and lifelong learning for the new literates who would like to further their acquired skills and eventually enhance their economic mobility.

Literacy is an empowering skill which reduces many fears of being lost, cheated or manipulated. It also increases access to many types of information that individuals may want or need to achieve a satisfying life, to carry out one's responsibilities efficiently and effectively and even to challenge/reject what has been learnedthrough socialization in an unequal society. It does provide the potential (but not the guarantee) for a better life politically, culturally and socially.

The realization and appreciation that learners will give to all learning activities and outcomes will be a major determining factor to their continuing participation in lifelong learning classes. This is the popular will we are referring to.

The success or failure of any activity depends, not so much on the availability of funds or a definitive project formula, but more particularly on the interest, motivation, acceptance and support of the intended community of learners.

Furthermore, any adult education project must necessarily gain the trust and confidence of the community—particularly the learners. Interest and motivation will forever be the driving force that will encourage learners, literate individuals to continue on learning for life.

The 3 E's of learning for life: Easy, Exciting and Enjoyable

To encourage adult learners to continue learning for life, just like ordinary pupils in the formal system, learning experiences must inspire them in that they see value in whatever they learn, that the lessons learned are relevant and applicable to their lives.

The functionality of the content of the curriculum is of prime importance. Many past approaches have relied upon a narrow vision of literacy, failing to capture the wider range of literacy practices and processes with which people engage in their daily life.

Learning methodologies must consider the principles of appropriateness, applicability, relevance and should be culture-sensitive. Adult education facilitators must motivate their learners to go on a "learning journey—making the learning experience easy, exciting and enjoyable. The learning outcomes and the positive experiences will surely motivate learners to carry on learning for life.

Some learners in our basic functional literacy classes when asked "why literacy" responded that they just wanted to be able to write their names and to affix their signatures. In WED, we call them the "signature" learners. Others are just interested to read and understand labels, pictures, diagrams and radio messages. We call them the "visual and audio literacy" brigade.

Strategies for adult education programs need to take into account these many and varied needs of learners and to begin with the right perception and motivation of "education" as well as "literacy" for the poor.

Illiteracy and lack of access to many kinds of information are part of the experience of poverty. Adult education programs therefore need to be reconceptualized more as "communication and information"—as a means of enabling the poor to make their voices and expressions heard and be seen.

Literacy and lifelong learning

Financing of literacy and adult education cannot and should not rely solely on government budgets. We should consider how the private sector, corporate entities or businesses, and even individuals can, share the burden of promoting a learned society. Each is called upon to provide support to education and invest in human development.

The role of families constitutes a bigger chunk of support, not only for psycho-social needs, but particularly for funds to sustain educational needs. Radical ways must be designed to contribute to the sustainability of NFE activities. Today, there is an urgent need to look beyond grants and funding. What we, members of the civil society and our governments must do together, collaboratively, is to assure that lifelong learning is sustained. It is the most critical concern that we must address collectively.

Building our tomorrows, together

Among the many challenges facing the education sector today, nationally and globally, is its capacity to foster development, to inspire new ideas, and to empower people, young and old, to live freely and fully. A key concern is how to adapt or redefine the process that will engage education and authorities, community-based organizations, international bodies, NGOs, businesses and corporations and other institutions in today's interdependent world.

How to find ways to take advantage of the more positive aspects of interdependence, of diversity, of globalization that may or may not fit well into our local communities, cultures, languages, interests, and concerns—are the major challenges that we all face in our common quest of a liberated and literate society.

How can we build our tomorrows, together, today—to achieve the very essence and vision of education for all? These are the questions and challenges present to one and all.

Toward the Eradication of Illiteracy Among Youth and Adults in China

R

Xie Guodong
(China National Institute for Educational Research)

In 2001, it was declared that China has achieved strategic targets as scheduled that basically made 9-year compulsory education available and eradicate illiteracy among the young and middle- aged people . The key data of the 5th National Census of the year 2000 revealed that illiteracy rate decreased from 15.88 percent to 6.72 percent from the previous year. This means that China has scored significant achievements in illiteracy eradication.

The experiences in implementing literacy programs pointed to the following lessons:

Illiteracy eradication should be incorporated into local economic and social development plan. The contents of literacy education should be combined closely with the requirements of production and life of the learners The mode of teaching and learning should be diversified, flexible, and adaptable to local conditions and to the people's needs.

Government leadership should be strengthened and different government departments should involve the community in eradicating illiteracy.

Universal primary education and promotion of literacy should be developed in a coordinated and planned manner.

Efforts should be made to strengthen the development of teaching materials and teacher in-service training.

Financial resources for literacy education including funds, personnel, materials and goods should be made available through various channels.

Efforts should be made to strengthen international cooperation.

Program monitoring and evaluation, supervision and reward systems should be established.

Although China has basically realized the significant goal of eradicating illiteracy among the young and the middle-aged people, this does not mean that the problem has been thoroughly solved. As China is the most populated country in the world and the absolute number of illiterates is still so large, eradicating illiteracy particularly among those who live in the remote and ethnic community areas remains a difficult challenge.

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PART 9

Creating Environments Conducive to Lifelong Learning

Learning Cities/Region in the Framework of Lifelong Learning

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Christos Doukas

My presentation is about the development of lifelong learning as a basic element in the life of modern cities. The main issue to be examined herewith is: How can lifelong learning policies, characterized by an expansion of time and space limits, merge with geographical localities, i.e., the city, to create the networks of the learning cities?

The paper will revolve around six issues, or questions on lifelong learning and learning cities, followed by a proposition for further study on this topic.

The first issue is: Why is there a discussion about the learning city and lifelong learning? What is actually happening? What is the new element added by developments in our era?

A key word to describe this era is the word "change." The characteristic element of this change is the speed with which this is realized in all aspects of life, in society, in the workplace, in education, to create a new society, workplace, and education.

Another key element of this change is that it is based on information, learning and knowledge. No longer are they based on material prod-

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ucts but rather on immaterial ones such as innovation and ideas. Specific policies now being put into practice are founded on innovation and ideas.

The European Union in the European Council of Lisbon (March 2000) has decided and launched a new aim: To make Europe the most dynamic society-economy of knowledge with employment and social cohesion in the next decade (Article 5). The means to achieve this aim is Lifelong Learning. This is the main policy for building active citizenship and social cohesion, the most prominent element of the European model.

Within the framework of this directive, the "Memorandum on Lifelong Learning" was issued by the European Commission for discussion and analysis at the national and European levels during the first semester of 2001. After that, the specific targets and action programs should be defined and set for the implementation of lifelong learning.

Lifelong learning is the main direction in Europe.
What is lifelong learning?

a) Lifelong Learning is defined as learning through all aspects of life, so that each citizen has the opportunity to acquire the necessary knowledge for personal development, social and professional enhancement, to become an active participant in society and economy.
b) Lifelong learning sees learning as happening not only through the formal education systems but also in all other places where learning is realized. Not only schools, but also the family, the work environment and the local community can be places of learning.
c) Lifelong learning is based on the acquisition of the necessary skills enabling one to learn, rather than merely accumulate knowledge. Neither is it a set of academic knowledge or training with an expiry date. In the concept of lifelong learning what is most important is to train people to learn how to learn though the acquisition of multi-skills in the fields of communication, information, society and culture.

Why are cities important in the framework of Lifelong Learning? Learning cities is a project to bring learning closer to people. Breaking down the words "learning" and "cities," we see that both these words have an exceptional importance in the development of lifelong learning.

Firstly let us examine the word "city."

Why do cities acquire importance in the new environments of international communication and information networks?

It is a fact that the new communication environments do not have time or space limitations, a situation which was described to have brought about the "death of distance" and "the end of geography." An extreme interpretation considers cities as diminishing in their importance. This can be seen as a form of technological determinism which does not consider that people inhabit cities. Nor that technology has a complementary interdependent relations with geographical locations of cities.

In reality, the international networks are constituted by nodes. These nodes are important geographical localities of cities. They can be found, on the one hand, in the technological infrastructure, and on the other hand and most important, in the area of human resources, which are constantly developing skills and can perform a significant role in social, economic and cultural development. In such a framework, cities are capable of assuming an important role, to increase their significance within the international learning cities network.

The second word, "learning," raises the question: What constitutes learning in the learning cities?

Until now, schools are the only institutions inside the formal education system which provide knowledge and learning skills to individuals who then can use them effectively to enter society and employment. But learning in the learning cities expands to include not only formal institutions, but also cultural and family settings, the working environment and any other place with learning potential. Learning in the community links the multiple processes of learning in school, in the workplace and in the family. It becomes a social interaction, an activity of the community and everyday life. This constitutes the concept of lifelong learning and can help promote the development of cities and the enhancement of its inhabitants.

All that has been already mentioned leads us to the question: What is a learning city?

A learning city could be defined as a city that has achieved:

- Social cohesion
- Economic growth
- Cultural creation

In this city people learn to:

- Investigate
- Participate in the development
- Learn and use experiences of others

The next question may be now put forward: How can the learning city be achieved?

There are sets of tools and means that can open the gates of a city to the learning process.

- First and foremost, cooperations and partnerships: cooperation between the local authorities, the educational institutions, the cultural organizations, and the organizations in the workplace that decide to work together to improve the citizens of a city. For a city to become strong enough to cope with the uncontrollable networks internationally, it must develop its own networks on information, culture, education learning and training. In this way each city can secure its identity and control and shape the future.
- Second, the citizens must participate in all learning projects in the city. The main aim here is to give to citizens regardless of education, social or economic situation, the opportunity to participate actively in social change.
- Third, a well-defined action plan should be set in motion. The action plan is necessary so that the city is aware of the changes, of what it is striving to achieve, and how it can have an impact on the future.

In particular, the action plan should include:

- *Definition of the general aims*: includes the cooperations that are required in order to identify the needs of the city. These needs could be: open access to learning for all, increase in the educational/training skills, and cultural development by putting forward all those cultural elements that constitute the cultural identity of the city, in connection with employment and employability. The aim is to create a common vision to bring about improvement in the city.

- *The Draft*: to hierarchically organize and select those specific aims from the set of the general aims to address the needs, the historical identity of the city, the utilization of the local resources, and ideas to implement them.
- *The Plan*: refers to the development plan, with descriptions of aims, time-schedule, participants, target groups, financing, and program management.
- *Human resources/ resources*: The know-how, necessary training etc.
- *Implementation*: starting date and implementation
- *Evaluation/Feedback*: for constant monitoring and necessary amendments.

My presentation is not only a theoretical concept, but has been implemented and put to practice through European networks of learning cities. These networks involve the cooperation and partnership of European cities that have decided to participate. Through cooperation, the cities try to create learning environments, to seek solutions to the problems of everyday life and the future of their citizens. These programs are subsidized by European nations to include training, technical support, learning networks and organizations.

By way of example three may be mentioned.

- *TELS (Towards a European Learning Society) network*, Many European cities participate in this network. The needs analysis and action plans are drafted during the first and second years, respectively. Implementation starts on the second year. This is funded by European funds under the Socrates program.
- *Learning Towns and Cities*: This is a national program of the United Kingdom. It is interesting to mention examples relevant to the program's identity in specific towns and cities: In some cities, for instance, the main aim is to develop new technologies networks, while in some, the main aim is to link educational/training institutions to the workplace. In other cities the emphasis lies on the development of cultural identity, environmental problems etc.

- *PoLLIis*. This network covers ten cities. It is funded by the Leonardo da Vinci program of the European Union.

In what way Adult Education may help promote learning in the cities?

This issue was the main topic discussed in two regional seminars organized in Greece on learning cities during the consultation on "Memorandum on Lifelong Learning" (Komotini, Northern Greece 2nd of June, Lavrion, Attiki on the 23rd of June 2001).

The new projects of the Secretariat for Adult Education, Ministry of Education were also presented during these seminars. The programs promote lifelong learning for the adults through the acquisition of multi-skills and multi- literacies. These programs are: second chance schools; new basic skills especially for marginalized groups; family literacy; Greek language for immigrants; leisure time management; local history and development; women enterpreneurship; European programs for adults (Socrates-Grundtvig); volunteerism; and learning cities.

From the discussions, a framework of study and research has been defined to guide design and implementation of new literacy programs in the cities. Its main points are:

- Definition of local literacies in the way they are encountered in non-formal and informal local learning environments
- Linking of local literacies to the formal education system, and aspects of adult education
- Setting up of local "learning communities" and "communities of practice" to trace and implement literacies.

This approach is based on the diversity and flexibility of adult education programs, its local context, networking and development as distributed learning systems.

Conclusion

Learning cities are those cities that can create a dynamic, participative, culturally enriched, economically thriving environment where the traditional values are preserved vis-à-vis active promotion of innovation and change. The most valuable asset of the cities is its people. By improving the lives of the people and by providing easy access to education, diminishing social exclusion, the cities reinforce their role and importance. In the framework of lifelong learning, learning takes place in all aspects of life in every social or cultural activity. Local literacies become important, as well as the way they link to the central literacies and combine through networks of local learning, open to the international networks of learning cities.

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Adult Education and Lifelong Learning in Sweden

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Sven Salin

Lifelong Learning in Sweden is based on the following principles:

- pre-school which is voluntary for all children aged 3-5 and compulsory for all children age 6 who have not started primary school,
- a nine-year primary school which is compulsory for all children
- a three-year upper secondary school—meant as theoretical preparing for university studies or vocational—available for all young people aged 16-19.

A wide range of non-formal learning opportunities—such as folk high schools and study circles for adults have existed in Sweden since the middle of the 19th century. The folk high schools—147 altogether in Sweden—are run either by County Councils or by various kinds of NGOs such as churches, trade unions, political parties, etc. The study circles are administered by one of the eleven educational associations whose members are also parties, trade unions, churches or different kinds of organizations for sports, environment, culture, etc. Both folk high schools and study circles get financial support from the state and also from the municipalities and/or the County Councils.

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Municipal adult education was created in 1967 to bridge the gap between the formal education for young people up to the age of 20 and the non-formal sector. It is supposed to give adults the same opportunities to get a formal education, a diploma and other requisites for university entrance or get vocational training as the young people but in an organizational setting and with contents and methods adapted to adults. The organizational form, the contents and the methods were, to a large extent, borrowed from the non-formal sector, such as part-time studies or concentrating on one subject at a time, with contents and methods relevant to previous experiences and the present situation of adults.

All adults in Sweden are entitled to basic education free of charge, corresponding to the nine-year compulsory school for young people, and the municipalities are obliged to provide that education either within their own organization or in a neighbouring municipality or as a form of distance learning but financed by the "home municipality." All adult immigrants are also entitled, free of charge, to basic training in Swedish.

The question for the 1990s in Sweden has been: Should adults also have the right to get upper secondary education and vocational training corresponding to the three years that all young people get? A commission has worked on this issue for four years, and in 1997, a five year project, "the Adult Education Initiative," was launched in Sweden to give approximately 100,000 adults per year—a total number of half a million adults in five years—the opportunity to get an upper secondary education free of charge. The overall objectives of the Initiative were the following:

1) to reduce the unemployment rate from 8 percent to 4 percent;
2) to contribute to economic growth in Sweden;
3) to raise the level of education of the adult population in Sweden; and
4) to contribute to the development and renewal of adult education in Sweden.

This was a mutual undertaking by the state and the municipalities. The state set the objectives and provided the financial means for 100,000 full time students every year. These adult students were also given generous study allowance grants to support them and their families during their studies. The state also took the responsibility for the follow-up and the evaluation. The state—the Swedish National Agency for Schools—

distributed the funds between the municipalities according to their ambitions and possibilities. But the municipalities have the responsibility for the implementation of the Initiative. They could use their own organization—the municipal adult education system—to carry out the task or they could commission folk high schools, educational associations or private institutions for the task.

What are the results and experiences, so far, after four years? The Initiative has not yet been finished—one more year to go—so there is no final evaluation. It is nevertheless possible to give some preliminary results and assessment.

The Initiative has been very successful in many ways. All municipalities have been involved, and the politicians have usually taken an interest in the project since it has raised the general awareness on the importance of adult education, and it has brought additional funds to the municipality.

The project has been very successful in recruiting women—more than 70 percent are women—usually with a fairly good educational background. But the project has almost failed to recruit the young, even men who are unemployed. It has been difficult to convince them of the value of studies and to motivate them to return to school. They would above all want to get a job and stay where they are. Education or training would mean that they would have to move to another area to get a job.

The project has also been successful in involving new institutions, particularly, for vocational training, and in creating cooperation between different providers of adult education, above all, in the field of guidance and counselling. In several municipalities, special learning centers for adults or the so called "houses of knowledge" have been created.

In one area, the project has not been very successful so far. It has not contributed to pedagogical development and to the renewal of adult education as was expected. But an awareness has grown although it would take time. It is necessary to invest more efforts and resources in the in-service training of teachers and needs analysis of what competencies are required in the future.

A bill was passed by Parliament in May this year outlining the future development for adult education and lifelong learning in Sweden after the Initiative, focusing very much on the individual and flexible learning instead of education and training but also giving the National

Agency for schools several tasks in the field of pedagogical development and renewal of adult education and in-service training of teachers. That is the challenge for the future of adult education and lifelong learning in Sweden.

Promoting Lifelong Learning in Beijing for a Learning Society

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Ma Shuping

The future society should be a lifelong learning society, which, as a global ideological trend, has been recognized and accepted by most countries in the world. Lifelong learning stands not only as a new perspective in education but also as a development trend in the international community. This trend has particular implications for China and more particularly for Beijing where the lifelong learning approach is being adopted.

The 2001 survey in Beijing shows that the capital has achieved a relative high standard of education profile with pre-school kindergarten (81percent), universalized nine-year compulsory education, over 90 percent access to senior high school (year 10-12) high enrolment in tertiary colleges (48 percent) and 95 percent literacy among adults. Moreover, various in-service training programs covered 30 percent of the municipal citizens and 50 percent of in-service employees.

The four major drives related to lifelong learning are: to universalize literacy and basic education, to popularize higher education, to systematize vocational education and to practice community-based adult education.

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The document on the Implications of Deepening Education Reform and Promoting Quality Education, issued by the Beijing Municipal Government—pointed out that the goal of educational reform and development at the turn of 21st century is: Beijing should take the lead to popularize higher education (i.e. the rate of college attendance should reach over 50 percent in 2010 and incoming labor force's average period of schooling reaches over 14 years); to establish a modern education system with coordinated and balanced educational programs in various forms; to realize educational modernization marked by the establishment of lifelong learning system and learning society. In short, it is expected, with the attainment of such goals, Beijing will be able to perform more effectively as a learning society.

How should we promote lifelong learning and construct a learning society? Lifelong education and lifelong learning are the cornerstones of a learning society, in other words, only if lifelong education meets the needs of lifelong learning, can the goal of a learning society be achieved. In the process of constructing lifelong education system, adult education, continuing education, and recurrent education play important roles as a whole.

Outlines on Education Reform and Development in China released in 1993 defined adult education as a new form of education emerging from transformation from traditional education to lifelong education. The Education Law of P.R. China issued in 1995 stipulated that it is imperative for the state to operate a lifelong education system and to create conditions for the citizens to receive education throughout life. The Education Invigoration Action Plan for the 21st Century issued in 1998 states that a lifelong learning system be established essentially in the country by 2010. A Decision on Deepening Education and All-round Promotion of Quality Education issued in 1999 further stated that the lifelong learning system should be perfected gradually. President Jiang Zemin pointed out that lifelong learning is an inevitable tendency in terms of social development. Previously dominant once-for-all education could not meet people's demand for continuous upgrading of their knowledge by any means. We have to establish an education provision system responsive to lifelong learning.

Lifelong education and lifelong learning are two closely interrelated and interactive aspects. Lifelong education lays more emphasis on the dominating function of educational authorities in educational legislation, educational policy-making, overall planning, integrated coordination of learning programs accessible to community members. It should provide citizenry with opportunities to participate in well-organized learning activities and to create favorable conditions for the citizenry to receive lifelong education. Lifelong learning encourages the individual citizen to foster continuing learning ability and habit and take an active part in meaningful learning activities throughout his or her life.

Lifelong education promotes the development of lifelong learning and provides the guiding principle of learning activities. Lifelong education aims at fulfillment of lifelong learning.

As the post-industrialized society develops, Beijing advanced toward a knowledge-based economy, hi-tech industry-centered and tertiary industry-dominant strategy of economic development. Likewise, the strategy of educational development is to establish and perfect the education system for the purpose of lifelong learning and to advance toward a lifelong learning society. Education, regardless of age and gender, belongs not only to the youth but also to the elderly. By means of education, a person undergoes continuous learning activities from cradle to grave. It goes with the person along his or her life path. It encompasses both formal education, non-formal learning and the spectrum of informal and incidental learning available at home, schools and society. It educates modern citizens with new ideology, new consciousness and new lifestyles. The key to the establishment of lifelong education system is a radical education innovation which could form a new education system suitable for lifelong learning. When this is achieved, the schools would become open to society and incorporate programs of diploma education, non-diploma education, continuing education, recurrent education and vocational and technical training. Besides, with more effective integration of general education, vocational education and adult education, an adaptive education system could be completed, which covers all the areas in the city and provides education in various forms and at different levels for all social members. This way, it produces an open, flexible and adequate vocational education and adult education system.

What follows is to create learning organizations, learning families, learning communities, learning enterprises, learning cities, thus to form a favorable environment for mass-involved lifelong learning. At that time, people in all walks of life and in each age bracket should have access to learning programs. As the saying goes, "where there is a learner, there is learning." When every member of the society, regardless of age and location, could learn whatever knowledge or skill he or she desires, it will essentially be a established learning society.

As I have mentioned above, the key to establish a learning society is to reform the traditional education system, to perfect lifelong education system, to construct an education system aimed at lifelong learning and finally to create a conducive environment to support lifelong learning.

What is the status and role of adult education in the process of constructing a learning society? Apart from reforming traditional education system, the philosophy of lifelong education should be integrated from preschool education to universities and colleges and to post-graduate education. Without a developed adult education system, there is no lifelong education.

The famous French adult educator, founder of modern lifelong education theory, Paul Legrand proposed the view that adult education is not only an integral part of lifelong education but also a fundamental condition for realizing lifelong education. The development of lifelong education is after all inseparable with the theories and practices of adult education. On the contrary, our understanding of adult education has progressed significantly as the theory of lifelong education was put forward and recognized by the society. Lifelong education gave new meaning to adult education. Adult education is non-imperative and free education rather than a mere extension of school education. It is an integral part of a learning system.

Learning to be—Today and Tomorrow of Educational World prepared by Edgar Full and his committee in 1972 further elaborated that: firstly, adult education is compensatory mechanism for the illiterate adults who missed their chance for basic education; secondly, adult education is a complement to elementary education or vocational education for those people with incomplete education; thirdly, adult education extends the education of those who need to cope with new demands given new circumstances; fourthly, adult education provides further studies for those who have undergone advanced training; and fifthly, adult education is an approach to shape identity and give meaning to life. I believe, all these propositions remain valid today in China's context.

The function of the above aspects varies from country to country. What is effective in one country might not be applicable to the other. However, all of them work in one way or another. Adult education cannot be restricted to either the primary phase or literacy education of one part of the population. The Hamburg Declaration on Adult Learning formulated at the Fifth International Conference on Adult Learning, July 1997 holds that adult learning should become a joy, a tool, a right and a shared responsibility. It is a key to the twenty-first century and a key to adult learning in the twenty-first century.

Therefore, in the process of formulating educational policy, priority should b e given to rapid development of adult education within and outside the school in the following decade.

At the beginning of 21st century, Beijing Municipality's general goal of educational reform and development, i.e. "Three First" gives priority to development of adult education and eventual realization of a learning society.

To create an open, flexible, fully-developed and adequate vocational education and adult education is the key to realize a learning society in Beijing. In this process, an educational system with balanced and coordinated education programs is to be constructed, as well as an adult education network involving enterprises, urban and rural communities responsive to economic and social development. To this end, we have strengthened the training of middle and high-level emergent talents and expanded the scope of job-specific training, job-transfer training and continuing education. All the citizens in every sphere of life were mobilized to take general science and technology education and social and cultural orientation education. The total number of citizens involved in education each year in the city of Beijing reached over 50 percent of the total population.

The feasibility of the above goal is based on two aspects: the considerable potential market and the existing conditions for creating a lifelong education system.

With the development of knowledge-based economy and hi-tech, restructuring of industry and technology, the society has made much progress especially since 1980s, with the integration of urban and rural areas accelerated, and people's living standard upgraded. With the improvement in the quality of life, people's aspirations for further learning have been increasing. Firstly, the number of people who demand more education has increased, except for 9-year compulsory education, the age bracket of these people varied from antenatal caring, to the education of the elderly. Secondly, the level of education demanded by people has been raised, people are eager to join in advanced education. Thirdly, demand for quality education and accomplishments education has been intensified. Fourthly, education is demanded toward improving the quality of recreational life and quality of life. Sixthly, social- economic changes in Beijing as the capital city demand increase of education provision, e.g. programs for such population groups as the elderly and rural-urban migrant population as a result of an ageing society, and the influx of farmers from countryside to cities in the process of urbanization. Based on national statistics, urban population in China will rise from 0.3 billion to 0.5 billion by 2010, and the number of medium- and small-sized cities will grow from the current 600 to 1000. The degree of urbanization will reach 40 percent. Among 14 million junior high school graduates, 50 percent of them will have no access to senior high schools. Likewise, among 3.5 million students who graduated from secondary vocational schools, 90 percent of them will have no access to institutions of higher education. As science and technology advances, a person's self-controlled time, as well as leisure time, will increase considerably in the future society. As the saying goes, "while a person's age grows, his intelligence might not decrease." People's desire for learning is endless. A person needs to learn continuously to develop his or her intelligence, to be more rational, wiser and to be self-fulfilled. Thus, we can imagine how enormous the education demand would be.

As a relatively developed area, the per capita GNP of Beijing in 2010 is expected to reach 4,000 US dollars. The comprehensive economic strength, social development and people's living standards should catch up with that of intermediate developed countries then. With high quality basic education, full-fledged vocational and adult education more equitable higher education, and great potential market for education, it is feasible for Beijing in the near future to achieve the goal of a learning society.

Characteristic Elements and Accompanying Performance Indicators for Lifelong Learning

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Although much of lifelong learning is conducted outside of institutional sponsorship, there are emerging development trends and characteristic elements (CE) that bring lifelong learning to its current status. At present, there are seven characteristic elements which are discussed below with their performance indicators:

1. Overarching frameworks. Provide the context that facilitates operation as a lifelong learning institution. This would mean that all the stakeholders relating to the institution have a financial policy and implementation plan, the legal framework, and the cultural/social sensitivity necessary to the operation of the institution.
2. Decision support systems. Provide within the institution and community an atmosphere that is people-centered—caring, warm, informal, intimate and trusting. It also maintains a demographic profile on programs aimed at increasing the number of students served, courses offered, locations of offerings, and contracts for educational programs with different organizations. Examples include hostel programs for older learners, on-site learning centers within business and industry sites, and consortia composed of multiple educational and business institutions.
3. Strategic partnerships and linkages. Form collaborative relationships internationally, with other institutions nationally, and with other groups in society. The indica-

tors needed here will focus on increasing the number and quality of partnerships across multiple departmental, institutional, national and international boundaries. Decisions regarding choice of programs, assessment of learning outcomes, curriculum design and methods are a shared responsibility based on collaborative processes among academic staff, service staff and learners.

4. Research. This includes working across disciplines, institutions, and investigating what kinds of institutional adjustments are needed to help the institution better serve lifelong learners: i.e. convenience, transportation, child care services, locations of offerings, library accessibility, computer and website services etc. In addition, targets are set for increasing and encouraging broader range of research paradigms—action research, case studies, story-telling, etc.
5. Administration policies and mechanisms. Service to learners is the top priority of the administration. The mission statement and allocation of resources, including staffing is increased to reflect the institutional commitment to operate a lifelong learning institution. The system is imbued with a belief that demonstrates active and systematic listening responsive to the needs of lifelong learners. Registration, class times, and courses including modular choices and academic support—are available at times and in formats geared to the convenience of learners.
6. Student support systems and services. Provide learner-friendliness, convenient schedules, and in various ways, encourage independent learning. Obligations and responsibilities of the learners, educational providers and administration service staff are made clear from the beginning.
7. Teaching and learning processes. Educators will need

to move their teaching and learning processes away from the "instructional paradigm" toward the "learning paradigm." Thus encouraging self-directed learning, engaging the knowledge, interests and life situations which learners bring to their education, and using open and resource-based learning approaches. They will need to use the different teaching methods that correspond to the diverse learning styles of lifelong learners, including co-learning, interactive learning and continuous learning while integrating appropriate technology. The learners and faculty will need to mutually design individual learning programs that address what each learner needs and wants to learn in order to function optimally in their profession. This also means that the institution plans to employ and develop faculty who consider their primary roles as facilitators of the learning process as opposed to dispensers of information, thus moving their development toward: knowing as a dialogical process; a dialogical relationship with oneself; being a continuous learner; self-agency and self-authorship; and connection with others.

Reorienting Teachers as Lifelong Learners
A Personal Account for Experiential Learning Programs

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Zhang Tiedao

In a learning society, mass media and information technologies greatly facilitate the learning experience of the young people in school. Thus, it becomes a critical challenge for teachers to be able to introduce the young minds effectively into the world of learning.

Mismatch in teacher in-service practice

Schoolteachers are professional adults who need continuous learning to meet the increasing demand for quality education. However, most in–service learning programs are linear i.e., tightly structured intensive credential training programs where university professors or education specialists are invited to give lectures on the topics that teachers might be interested. One of the common practices for teacher training at the grassroots has been to observe the classroom performance of local "best teachers." In such exercises, there is hardly any significant participative interaction between "the trainer" and the "teachers," with

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the former, driven to emphasize efficiency, often ignoring the experience and participation of the teachers in the organized in-service activities.

Case illustrations

Do the Chinese teachers have the motivation or ability to participate in in-service learning programs? The following cases are my personal experiences which I want to share:

Case 1: Needs Assessment

Participants: 50 rural teachers from different countries

Processes:

1) Introduction—Mini-lecture on studying education science and professional development of teachers
2) Group discussions—first in small groups, then plenary on the following questions:
    - What makes a teacher resourceful?
    - How should we acquire such competencies?
    - How should we employ research as facilitative mechanism for our personal development?
3) Planning of follow-up action.

Outcome: Teachers became more aware of their roles as resource teachers.

Case 2: Improving principals' interpersonal relationship

Participants: 80 rural primary school principals

Processes:

1) Collective selection of topic: What is the most difficult problem encountered by principals? (The identified problem was to maintain a constructive interpersonal relationship)
2) Group discussion: What kinds of interpersonal relationship that principals normally face?

Several types were identified: between school leaders, between the principals and teachers, between teachers of different subjects, between teachers and students, between students and their parents, between teachers and parents, between school and the local community, between school and the local education authority.

Principals were divided into eight groups, each group dealing with a specific relationship.

Outcome: A report on improving principals' interpersonal relationship was prepared.

Case 3: Evaluation of a teacher training program

Background: 110 principals and field education officers from Inner Mongolia and Shandong just completed their 12-day intensive exposure program in Beijing, with brief visits to six schools and 11 lecture sessions.

Objective: To summarize and evaluate the exposure program.

Processes:

1) Group sharing and discussion: Eleven groups were formed to share individual learning from the trip i.e.:
   - What are the most impressive aspects you have observed during the study? (Valid comments were posed both on the merits and demerits.)
   - How can we improve this kind of program?
2. Analysis of the results of group discussions focusing on alternative approach for school-based peer-group learning among teachers.

Outcomes: Feedback and evaluation was collected on the effectiveness of the program. Lessons were also drawn for future programs.

Case 4: Planning actions to enhance multi-grade teaching and research

Background: A meeting was called by the National Research Association on Multi-grade Teaching to review the current status and to plan for future interventions.

Participants: 120 practitioners from various provinces

Processes:

1) Classroom observation on multi-grade teaching performance (four lessons for a whole morning)
2) Afternoon group discussions—The discussions were on the following topics:

- What are the innovative features evident from the demonstration lessons in the morning?
- What do you think are the priority areas for improving multi-grade teaching based on your understanding of the papers circulated and the classroom practice?

Outcomes: Highlights of the innovative features of the classroom performance. Suggestions from the participants for action planning for future interventions.

Principles for experiential teacher in-service programs

Preliminary practices described above have presumably been useful for us to understand the learning needs and styles of teachers as adult learners. Teachers, if they intend to maintain a high level of competence, have to undertake constant learning. Ideally these programs should be characterized as having well-defined objectives, participatory problem-solving processes and applicable outcomes, which are useful to enhance teachers' instructional performance and personal development. In short, effective teacher development is an experiential learning process. It is apparent that school-based experiential learning programs for teachers should take the following major principles into account:

1) Teachers come to join learning with an intention to learn. Therefore the selection of learning themes should be based on the felt needs of the target group so as to involve them, and thus, learning becomes a problem-solving process. For this purpose, the organizers should conduct needs assessment and design the learning process with a focus on the specific day-to-day problems.
2) Teachers are experienced adult learners. Therefore the organization of the experiential learning processes, such as the selection of interactive methods, multi-medium presentation and the arrangement of the setting, should be designed to accommodate their full participation. This way, teachers are encouraged to adopt peer group sharing and participatory problem solving as effective ways for meaningful learning for mutual benefits.

3) Adults tend to achieve through learning. Therefore the experiential learning processes should result in useful outcomes that can verbalize the newly acquired insights or that can be applied to improve the practice.
4) Adult learning should involve the learners' experience. Therefore, the organizers should undertake prior study to adequately address the experience of the participants. The participants should also be informed about the task, methodology and expected outcomes. Follow-up activities are also recommended.
5) Adult learning depends, to a large extent, on the ability of the organizers/facilitators to design and implement the problem-solving process within the training program. It is thus important for the organizers/facilitator to have broad and integrated competencies, involving theory and practice and the ability to communicate effectively; they should create and maintain a constructive interpersonal relationship among the teachers, and most of all, they should be ready to learn from all participants.

In summary, effective teachers of today should be lifelong learners. One of the most practical approaches is to involve them in problem-solving, experiential learning programs with their colleagues. Where there is a learning culture among teachers, there will also be successful learning for the children.

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